

Just Published;
With His Majesty's Royal Privilege and Licence;

THE Works of VIRGIL, translated into English Prose;
with the Latin Text in the opposite Page, and Classical
Notes in English.

Printed for JOSEPH DAVIDSON, at the *Angel in the Poultry,*
Cheapside.

Where may be had,

The Works of HORACE in the same Manner, and the *First*
Number of OVID's Works; the *Second* of which is in the
Press, and will be Publish'd with all Expedition.



GEORGE R.

GEORGE the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. To all, to whom these Presents shall come, Greeting. Whereas Our Trusty and Well-beloved Joseph Davidson, of Our City of London, Bookseller, hath humbly represented unto Us, That he hath been at a very great Expence to get *The Works of Horace and Virgil translated into English Prose, with Critical, Historical, Geographical, and Classical Notes in English, from the best Commentators, both ancient and modern, Together with the Latin Text put into Order of Construction*; Which Works he is now publishing in Latin and English Prose, with the aforesaid Notes, in Octavo, and purposes to publish all the other Latin Authors in the same Manner; And hath therefore humbly besought Us to grant him Our Royal Privilege and Licence for the sole printing, publishing, and vending the aforesaid Works of Horace and Virgil, and all the other Latin Authors in the same Manner, for the Term of Fourteen Years; We being willing to give all due Encouragement to Works of this Nature, which tend to the Advancement of Learning, are graciously pleased to condescend to his Request; and do therefore, by these Presents, so far as may be agreeable to the Statute in that Behalf made and provided, grant unto the said Joseph Davidson, his Executors, Administrators, and Assigns, Our Royal Licence for the sole printing, publishing, and vending the said Works, for the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding all Our Subjects, within Our Kingdoms and Dominions to reprint the same, either in the like, or any other Volume or Volumes whatsoever; or to Import, Buy, Vend, Utter, or Distribute any Copies thereof, Reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said Joseph Davidson, his Heirs, Executors, and Assigns, under their Hands and Seals first had and obtained, as they will answer the contrary at their Peril; Whereof the Commissioners and other Officers of Our Customs, the Master, Wardens, and Company of Stationers are to take Notice, that due Obedience may be rendered to our Pleasure therein declared.

Given at Our Court at St. James's the Twenty fourth Day of February, 1741-2, in the fifteenth Year of Our Reign.

By His Majesty's Command,

HOLLES NEWCASTLE.



*The Works of y^e above 4 Authors Horace, Virgil,
Ovid, and Phædrus, with a new Translation in
English Prose, are all Printed for Ioseph Davidson
at the Angel in the Poultry London.*

Published by Ioseph Davidson 1747 according to Act of Parliament.

THE
FABLES
OF
PHÆDRUS,

TRANSLATED into
ENGLISH PROSE,

As near the ORIGINAL as the different Idioms of the
Latin and English Languages will allow.

WITH THE
Latin TEXT and ORDER of CONSTRUCTION
in the opposite Page;

AND
CRITICAL, HISTORICAL, GEOGRAPHICAL, and CLASSICAL
NOTES in English.

For the USE of SCHOOLS,
As well as of PRIVATE GENTLEMEN,

— *Leitorem delectando pariterque monendo.*

HOR.

LONDON:
Printed for JOSEPH DAVIDSON, at the Angel in the Poultry,
Cheapside. M.DCC.XLV.



P R E F A C E.

TH E Ancients often made use of Fables to lead Men to Truth: And it must be own'd, that of all the Methods of giving Advice, Fable is the most agreeable, as it does not dictate and prescribe to us in a baughty dogmatical Way, but entertains and instructs us at the same Time. Besides, as this Method of instructing carries a mysterious Air with it, nothing is more likely to excite our Attention. Would you be sure of awakening one's Curiosity to search any Matter to the Bottom? you need only make a Shew as if you had a Mind to bide it from him. These Veils and Masks which Fable throws over Instruction, beget an Impatience to penetrate into Truths, which, were they presented naked, would be pass'd quite unregarded. In short, Fable most agreeably flatters the Self-love of its Readers, by leaving them room to imagine, that their Compliance with the Counsel contain'd under it, is owing to their own Judgment, and not as it really is, to your Direction. The Mind of Man is naturally vain; it does not like to have an Object laid quite open to its View; when you do so, it presently imagines you have a mean Opinion of its Penetration; it is pleased to have some Confidence put in its Sagacity, and to have some-

something left to its own finding out. All this Satisfaction it finds in Fables; they open a large Field for Conjectures, which very often go a great deal further than the Author promised himself: And Truth gains by all this; it is discover'd, and the Self-Flattery attending the Discovery, terminates in a real and solid Advantage. This oblique way of giving Advice by Fables, is so inoffensive, that the wise Men of Old chose this Method of giving Counsel to their Kings. "Fables, says Mr. Addison, were the first Pieces of Wit that made their Appearance in the World, and have been still highly valued; not only in Times of the greatest Simplicity, but among the most polite Ages of Mankind. Jotham's Fable of the Trees is the oldest that's extant, and as beautiful as any that have been made since that Time. Next in Antiquity to that, is Nathan's Fable of the Poor-Man and his Ewe-Lamb, which had so good an Effect, as to convey Instruction to the Ear of a King, without offending it; and to bring him to a right Sense of his Guilt and his Duty. As Fables took their Birth in the very Infancy of Learning, they never flourish'd more than when Learning was at its greatest Height. To justify this Assertion, I shall put my Reader in mind of * Horace, the greatest Wit and Critic in the Augustan Age; and of Boileau, the most correct Poet among the Moderns; not to mention La Fontaine, who, by this way of Writing, is come more into Vogue than any other Author of our Times."

* See the Prose Translation of Horace, Pages 285, 279, 323, and 343.

In another Place, says the same Author: "As there is nothing we receive with so much Reluctance as Advice, there is nothing more difficult than the Art of making it agreeable. And indeed, all Writers, both ancient and modern, have distinguished themselves according to the Perfection they have arrived at in this Art. How many Devices have been made use of, to render this bitter Potion palatable? Some convey their Instructions to us in the best chosen Words, others in the most harmonious Numbers; some in Points of Wit, and others in short Proverbs. But among all the different Ways of giving Counsel, I think the finest, and that which pleases the most universally is FABLE; as the Moral insinuates itself imperceptibly, we are taught by Surprise, and become wiser and better unawares."

For this Reason our Author made Choice of this Way of Writing, in which he has succeeded so well, that he has justly merited the Approbation of the Learned in all Ages, has gone thro' a vast Number of Editions, and is taught in every School; and that with good Reason, his Language being so very pure, that it is extremely like that of Terence. He has improved on Æsop, in relating his Fables in a more agreeable, polite, and concise Manner. Brevity is essential to telling a Story well, and yet that Brevity must be season'd with a Spirit, without which the best-invented Tale will appear dull and flat in the Narration. For this spirited Brevity Phædrus is remarkable, and yet relates his Fables in so easy a Manner,

ner, and gives them so just, clear, and elegant a Turn of Expression, as charms every one that reads them. As to this Edition of our Author, we submit it to the Judgment of the Publick, hoping it will find the same kind Reception the Prose-Translations of Virgil and Horace have met with.



THE
FABLES
OF
PHÆDRUS,
TRANSLATED into
ENGLISH PROSE,



P H Æ D R I,

AUGUSTI Liberti, Fabularum ÆSOPIARUM

LIBER PRIMUS.

PROLOGUS.

O R D O.

Ego polvi versibus senariis hunc materiam, quam materiam Æsopus auctor reperit. Dic huius libelli est duplex: quod modum risum, et quod modum ceterum prudenti consilio monet. Si quis autem calumniari, quod arboreis feræ, sed ceteris arboreis loquantur, non tantum feræ; Fictis jocari nos meminerit fabulis.

ÆSOPUS auctor quam materiam reperit,
Hanc ego polvi versibus senariis.
Duplex libelli dos est: quod risum movet,
Et quod prudenti vitam consilio monet.
Calumniari si quis autem voluerit,
Quod arboreis loquantur, non tantum feræ;
Fictis jocari nos meminerit fabulis.

ÆSOP'S

N O T E S.

1. *Æsopus.* *Æsopus* was of *Pbrygia*, and the first Inventor of the Way of writing in Fables. His Condition was but mean, that of a Slave, and his Body remarkably deform'd; but the Charms of his Wit soon wore off the bad Impressions these might give, insomuch that he lived in the highest Esteem with his Contemporaries. Some doubt whether any of the Fables, now extant under his Name, were actually written by him, or whether they are not rather written by others after his Manner. 'Tis certain, however, that the greatest Part of those of *Pbaedrus* were translated from him, with perhaps a few Alterations. *Horatius* tells us, that he was a *Tbracian* by Birth, and flourished in the Time of *Pytthagoras*.

2. *Veribus senariis.* Iambick Verses, call'd *Verbus senarii*, because they consisted of six Feet, each of two Syllables, a long and a short, which was the proper *Iambus*. They run off with great Rapidity, and on this Account were call'd also *Trimeters*. *Horace* gives the best Account of this, in his *Art of Poetry*, V. 251.

Syllaba longa brevi subiecta, vocatur

Iambus,

Pes citas: unde etiam Trimetris accrescere justit.

Nomen Iambis: cum scimus redderet

idem,

Primitus ad extremum similis fibi.

" A long Syllable coming after a short, is
" call'd an Iambus; a Foot nimble and
" rapid; whence Iambick Verses have ob-

" tain'd

ÆSOP'S FABLES,

As altered by PHÆDRUS, the Freed-
Man of AUGUSTUS.

BOOK I.

The PROLOGUE.

IHAVE polish'd, and form'd into Iambick Verse, these Fables, first invented by Æsop. This little Book is doubly useful; to raise Laughter, and direct Life by wise Counsels. But if any one is so ill-natur'd to carp, that not only Beasts, but even Trees are endued with Speech; let him remember, that we are endeavouring to divert with feigned Stories.

NOTE S.

" tain'd the Name of Trimeters, though
" they consist of six Feet, &c." But this
kind of Verse, in time, underwent several
Changes; and, as the same Poet tells us,
soon deviated from the Rule by which it was
confined to six pure Iambus's: A Rule
strictly follow'd by the first Greek Writers,
but very much neglected by the Romans.
The Iambicks of Phædrus are a kind of
mean between the too scrupulous Accuracy
of the old Greeks, and the unbridled License
of the Latin comick Poets. 'Tis certain,
that these last observed neither Rule nor
Measure, and therefore are severely cen-
sured by Tully, in these Words; *Comico-
rum senarios, propter similitudinem sermo-
nis, sic plerumque esse abiectos, ut nonnun-
quam in iis aut numerus aut versus vix pos-*

fit intelligi. " The Iambick Measures of
" the comick Poets, which they judged
" fittest for their Use, because of their
" Nearness to the Stile of ordinary Dis-
" course, are for the most part so irreg-
" ular, that it is scarce possible to distin-
" guish in them either Numbers or Ver-
" sification." Such were Terence and Plau-
" tus. Our Poet is much more just to the
Rules of Composition; yet so as to allow
himself sometimes to deviate a little from
them, where such Deviation may be rather
term'd a Beauty.

5. *Calumniari.* The Word here means,
properly, malicious Criticism, proceeding
from a Disposition to find Fault, without
making just Allowances for the Subject and
Circumstances.

F A B. I.
LUPUS & AGNUS.

- 0 R D 0 .

Lupus et Agnus compulsi
fūti, vocaret ed evan-
tione. Lupus stebat su-
perior, Agnusque stebat
iugate inferior. Tunc la-
tere iacitatus in pība frāce,
iuxta cōfīmū jūgū. Cū,
iugū, fecisti aquam istam
turbulentam mībi bibenti?
Lupus cōtra timet, re-
spōdit: Lope, queso qui
pīfī facere quād quere-
ris? Liquec decūrit a te
ad meos boxīs. Ille re-
pīfīs cīribus veritatis,
cīt: tu Agne maledixisti
mībi ante hōs sex mēs.
Agnus respondit: Evidē
mīc eram natus. Lupus
iugū: Horcū pīter tuus
maledixit mībi. Lique-
cīa lacerat illum cōrep-
tū, iugū mīc.

Hoc fabria & scripta propter illis boni, qui optimant innocentes filii causis.

AD rivum eumdem Lupus & Agnus vene-
rant,
Siti compulsi : superior stabat Lupus,
Longeque inferior Agnus : tunc fauce improbabâ
Latro incitatus, jurgii caussam intulit.
Cur, inquit, turbulentam fecisti mihi
Istam bibenti ? Laniger contra timens,
Qui possum, quæso, facere quod quereris,
Lupe ? 5

A te decurrit ad meos haustus liquor.
Repulsus ille veritatis viribus,
Ante hos sex menses, male, ait, dixisti mihi. 10
Respondit Agnus: equidem natus non eram.
Pater, hercule, tuus, inquit, maledixit mihi.
Atque ita correptum lacerat, injustâ nece.

Hæc propter illos scripta est homines fabula,
Qui fictis cauissis innocentes opprimunt.

NOTE S.

3. *Facie improba*. The Reading is good, and furnishes a very clear Sense to the Passage, yet has it been controverted. Schioppa contends for *Voce improba*, and is for joining it with what follows; *Jurgii confessio ista est*: But this does not agree so well to the Word *irritatus*, used in the next Line. Some will have it, *Facie improba*; others, *Facie*, i. e. *Ira*, *et rabie vexatis*. But none of all these answer so well as *Facie*.

9. *Veritatis tribus.* As the Design of this Fable is to shew, that Power is often perverted to the Oppression of Innocence; the several Accusations brought by the Wolf are so contriv'd, that, upon the Answer of the Lamb, their Absurdity appears at first

Sight. By this Means a stronger Impression is left upon the Mind, and the unjust Usurpations of lawless Power appear in a more odious Shape. It was also very judicious, to represent the Wolf himself as confounded by the plain forcible Answer of the innocent Lamb; for his persevering after this, discovers a form'd Design, right or wrong, to oppress. And we know, that such is the Force of Truth, as often to disconcert even the most harden'd and determined Villains. *Cicero* has a fine Saying to this Purpose; in his Oration for *Cælius*. *O magna vis Veritatis! quæ contra brennum inge'is, caliditatem, salertiam, contra quæ fieri omnium infidias, facile se per seipsum defendat.* “O the irresistible Force of

F A B L E I.

The WOLF and the LAMB.

A WOLF and Lamb, urged by Thirst, had both come to drink of the same Stream. The Wolf stood towards the upper Part of the Current, and the Lamb at a considerable Distance below him. When the ravenous Wolf, prompted by a greedy Jaw, sought some Pretence to breed a Quarrel. Why, says he, have you disturb'd the Water where I am drinking? The fleecy Lamb trembling, replies: How, pray, can I do what you complain of? The Water flows down from you, to reach my Draught. The Wolf, disconcerted by the Force of Truth, cries out: Above six Months ago you unjustly slandered me. Indeed, answer'd the Lamb, I was not then born. Sure then, replies he, it was your Father that so basely revil'd me; when suddenly snatching him, he unjustly tore him to Pieces.

This Fable is design'd chiefly against those Men, who under feign'd Pretences oppress the Innocent.

N O T E S.

" Truth! which can of itself easily make
" its Way against all human Cunning and
" Deceit, and shine through the most art-
" ful Disguises."

13. *Lacerat injusta nece.* *Lacerare nece* is a way of speaking not usual in Latin Writers; for which Reason Bentley reads, *maestat injusta nece*. But I am, in this Particular, more inclined to follow the Judgment of Schefferus, who thinks that a *Comma* ought to come after *lacerat*, to distinguish it, by this Means, from the latter Part of the Sentence. The Sense, according to this, is good, and agreeable to the Design of the Fable. For *lacerat* denotes the kind of Death suffer'd by any

Creature, when made the Prey of the Wolf; after which, the Poet adds his own Judgment, *injusta nece*; that the Lamb was tore to Pieces unjustly.

14. *Hæc propter illos.* The original Design of Fables was to instruct and please. Every Fable, therefore, ought not only to be an entertaining Story, but a Story told in such manner, that the Moral of it may be obvious, as is plainly the Case here, even before the Poet drew this Reflexion from it. Hence the Reason why this Method of Instruction has been thought the fittest for Youth; it being of all others the most easy and simple.

F A B. II.

RANÆ Regem petentes.

O R D O.

*Cum Alteræ finirent æquis legibus, libertas pro-
cax miscuit civitatem, li-
centiæque scitie præfuisse
fuerat. Hinc partibus
factiones conspiratis, Pi-
sistratus tyranus occupat
erat. Cum Attici fierent
tristes servitutem, et cœ-
pissent queri; non quia
die erat crudelis, sed qua-
riam esse eam est grave
infactis; Æsopus tunc re-
tulit talam fabellam.*

*Ranæ, vagantes liberis
paludibus, petiere regem a
Jove regis clamore, qui
compesceret vires diffi-
ciles. Pater Deorum ri-
sit, atque dedit illis par-
tem tigillum; quod mis-
sus territ pavida genit
sabito metu scisque vadi.
Hoc cum jaceret diutius
mersum limo cum jaceret diutius,
Forte una tacite profert e stagno caput,
Et, explorato rege, cunctas evocat.
Illæ, timore posito, certatim adnatant,
Lignumque supra turba petulans infilit:
Hoc cum jaceret diutius
mersum limo, non forte e
ratis eacie profert caput
et fugit, et, rege explorato,
exeat casas. Ille, timore posito, adnatant certatim, turbaque petulans infilit supra
legibus:*

ATHENÆ cum florerent æquis legibus,
Procax libertas civitatem miscuit,
Frenumque solvit pristinum licentia.
Hinc conspiratis factionum partibus,
Arcem tyrannus occupat Pisistratus.
Cùm tristem servitutem fierent Attici;
Non quia crudelis ille, sed quoniam grave
Omne insuētis onus; & cœpissent queri;
Æsopus tunc fabellam retulit.

Ranæ, vagantes liberis paludibus,
Clamore magno regem petiere a Jove,
Qui dissolutos mores vi compesceret.
Pater Deorum risit, atque illis dedit
Parvum tigillum; missum quod subito vadi
Motu sonoque terruit pavidum genus.
Hoc mersum limo cum jaceret diutius,
Forte una tacite profert e stagno caput,
Et, explorato rege, cunctas evocat.
Illæ, timore posito, certatim adnatant,
Lignumque supra turba petulans infilit:

Quod
exeat casas. Ille, timore posito, adnatant certatim, turbaque petulans infilit supra
legibus:

N O T E S.

1. *Æquis legibus.* The Usurpation re-
ferr'd to in this Fable, happen'd in the
Time of Solon, the famous *Athenian Law-
giver*. He had been chosen *Archon*, and,
during his Government; framed a new
Scheme of Laws, calculated chiefly for the
Support and Maintenance of a popular Go-
vernment. These Laws were held in so
great Esteem, that the *Romans*, afterwards,
took chiefly from them the Constitutions of
their twelve Tables. And yet soon after
the enacting of these excellent Laws, that
very Liberty which they were design'd chief-
ly to secure and preserve, degenerated into
Licentiousness, and brought all manner of
Confusion and Disorder into the State.

4. *Hinc conspiratis factionem partibus.*
Upon this, different Parties conspiring in

Factions. This is what I take to be the
true Meaning of the Words, though the
greater Part of Commentators have chosen
to give them a different Turn. They will
have it, that *partibus factiones conspiratis*
means, that the *Factions uniting among
themselves*, Pisistratus *seized the Govern-
ment*. But this is contrary both to the ob-
vious Sense of the Words, and to Matter of
Fact. The Poet tells us, that Liberty
turning to Licentiousness, introduced Dis-
order and Confusion into the Common-
wealth; upon which, Factions arising, and
forming themselves into Parties, &c. No-
thing can be more natural and easy, than
this way of rendring the Words; and, in
Fact, so far was Pisistratus from rising to
Power by an Union of Factions, that, as
will

F A B L E . II.

The FROGS desiring a King.

WHEN Athens flourished under just Laws, licentious Liberty threw the City into Confusion, and, disdaining Restraint, broke the Chain of ancient Discipline. Upon this different Parties conspiring in Factions; Pisistratus, by seizing the Citadel, made himself Master of the Government. The Athenians greatly lamented this heavy Yoke of Servitude, and began to utter their Complaints; not that the Usurper was cruel, but because every Burden seems grievous to Men not accustomed to bear it. Whereupon Æsop admonish'd them by the following Fable.

The Frogs wandering unconfin'd in their marshy Fens, with impetuous Cries demanded of Jupiter a King, who by his Authority might reform their dissolute Manners. The Father of the Gods smil'd, and threw them down a little Log, which by the sudden Noise and shaking of the Bog, startled the timorous Race. After it had remain'd for a long Time sunk in the Mud, one of the Frogs by chance silently raised his Head above the Water, and after viewing curiously the new Sovereign, calls up all the rest of his Fellow Subjects. They having got the better of their Fear, hastily swim to him, and the daring Crowd insolently leap upon their wooden King; whom

N O T E S.

will appear from the following Note, the Contests and Divisions of the several Parties was that alone which furnished him with the Means of carrying on his Usurpation.

S. *Tyrannus Pisistratus. Tyrannus, Master of the Government.* So, "I think, the Word ought to be understood here. *Pisistratus tyrannus factus, occupat arem.* Tyrant, in our Language, is almost always meant in a bad Sense, as denoting a rigorous cruel Prince; but in the Greek it has a quite different Signification. For there it generally means no more, than a Man that singly holds the Government in a State that before had enjoy'd its Liberty. This is plain from what Cornelius Nepos says in his Life of Miltiades: *Omnes habentur et dicuntur Tyranni, qui potestate sunt perpetuus.*

in civitate, quæ libertate usq[ue] est. Many of these Tyrants govern'd with great Justice and Clemency. 'Tis true, that their Government, however mild, was odious to the Greeks, who being long accustom'd to Liberty, could not bear the Government of a single Person. *Pisistratus* was the Son of Hippocrates, and of great Authority among his Fellow-Citizens. *Athens* was at that Time distract'd with two Factions, whereof *Megacles* and *Lycurgus* were the Heads. *Pisistratus* pretending to set up for Liberty, and the true Interest of his Country, rais'd a third Party, stronger and more plausible than the other two; when counterfeiting Fear for his Life, he obtain'd a Guard, with which he soon after treacherously surprized the Citadel.

Quod lignum cum inqui-
zassent etiā extremita,
misere ad Iovem legatos
regales aliam regem, qua-
rumque is, qui fuerat datus,
erat incolus. Tunc misit
illis bydrax, qui caput
corporis segolas asper-
dere: ille iuncta frusta
fugitare secessit; ratus
predicavit vocem. Igi-
tar fortis deus Mercurio
mandata ad Iovem, ut
succurrat adficiens. Tunc
astra Deu: quia, inquit,
tribus forre vestrum bona
Attici, sufficiet ex malu-

Quod cùm inquinassent omni contumeliâ,
Alium rogantes regem misere ad Jovem,
Inutilis quoniam esset, qui fuerat datus.
Tum misit illis hydram, qui dente aspero
Corripere cœpit singulas; frustra necem 25
Fugitant inertes; vocem præcludit metus.
Furtim igitur dant Mercurio mandata ad Jovem,
Adflictis ut succurrat. Tunc contra Deus:
Quia noluitis vestrum ferre, inquit, bonum;
Malum perferte. Vos quoque, ô cives, ait, 30
Hoc sustinete, majus ne veniat malum.

N O T E S.

7. *Nec quia crudelis ille. Pistratus go-
vern'd with great Moderation and Cle-
mency. He was, moreover, considerably
learned himself, and a great Encourager of
learned Men. He was the first who gave
a correct and perfect Edition of Homer's
Works, that before were dispersed in de-
tach'd Pieces, without Order or Connecti-
on. Tully, in his Book *de Oratore*, gives,
in few Words, the Elogium of this Great
Man. *Qeis dicitur iisdem illis temporibus,
aut ex iis eloquentia literis instruuntur, quam
Pistrati? Qui prius Homeri libros con-
fusus erat, sic dispensuisse dicitur ut nunc be-
nevolus.**

14. *Parvum tigillazz.* As *Tigillaz* is here a Diminutive, the Adjective *parvum* may seem, perhaps, superfluous. But these

Additions were accounted an Elegance among the *Latins*. Thus *Terence*, in his *Aedrias*, has *minatos Pisciculos*; and our Poet, afterwards, *parvum Libellum*. This manner of Expression was derived from the *Greeks*, with whom it was very frequent.

24. *Mifit illis bydrum.* They who tell us, that *Pædrus*, as well as *Aësop*, had in this Fable a View to his own Times, imagine that the first King sent to the Frogs, means *Tiberius*, who, towards the latter Part of his Reign especially, became the Jeft and Scorn of the Populace; and that the *Water-Snake* marks the cruel bloody Disposition of *Caligula*. But others have observed, that this neither agrees to the Character of *Tiberius*, nor the Time in which *Pædrus* wrote.

F A B. III.

GRACULUS *superbus* & PAVO.

ORDO.
*Esse prididit hoc ex-
ceptum tibi, ne aliquis
sit cui libeat gloriari alie-
nis bonis, postquam degere
vitam suam habita.*

Ne gloriari libeat alienis bonis,
Suoque potius habitu vitam degere,
Æsopus nobis hoc exemplum prodidit.

Tumens

M. O. S. E. S.

1. *Libeat*. The Word is put here absolutely, instead of *ze quis fit*, *qui libetur fit*, *qui hoc volunt facere*. *Libeat* is a Word of

great Force and Significancy, and used commonly to express a certain Temper of Mind, that, receding from Nature and Custom,

whom after treating with all Manner of Contempt; they sent to Jupiter requesting another King, because he already given them, was of no Use. The God sent them next a *Water-Snake*, who with bloody Teeth began to snatch them one after another. Helpless and slow, they in vain strive to shun instant Destruction. Fear stifled their Complaints. They therefore privately send to Jupiter by Mercury, entreating that he would succour them in their Distress. But the angry God made this Return: Because you would not be contented with your good Fortune, resolve patiently to bear the present Misery. In like Manner, said Æsop, do you my Fellow-Citizens submit to the present Evil, lest peradventure you bring upon yourselves a much greater.

N O T E S.

25. *Corripere cœpit singulas.* *Singulas*, says *Ritteribusius*, is here for *omnes*. But I am more inclined to the Judgment of *Schefserus*, and *M. le Fevre*, who make it to signify *one after another*; the same that *Livy* would express by *alias post alias*. These Niceties, however trifling they may appear to some, are yet of the highest Moment to such as would have a just Notion of the Elegance and Propriety of the *Latin Tongue*.

26. *Inertes.* Some read *inermes*, but *inertes* is better; for it may not only signify here *invalidi*, *imbelles*, but also *ignavi*: Who dare not resist their King, who are afraid to escape, or struggle for their Safety.

29. *Ferre bonum.* *Bonum* and *Malum* may be here consider'd as Adjectives, to

which we are to supply *Regem*. But I am rather apt to think they are put substantively. If any look upon *ferre bonum suum* as a harsh Expression, let them attend to the following Passage of *Plautus*, where they will find it used with a particular Elegance.

Hem, ista virtus est, quando usu'ſt qui malum fert fortiter: fortiter malum qui potitur, idem post patitur bonum.

Pati and *ferre* are Words applicable to our Behaviour, both in Prosperity and Adversity, and often used in both Cases by the best *Roman Poets*, and with great Propriety: For, in Effect, it requires no small Share of good Sense to bear Prosperity with becoming Dignity.

F A B L E III.

The vain JACK-DAW and PEACOCK.

ÆSOP hath taught us by the Example of this Fable, that no one ought to glory in what belongs to another, but strive rather to live contented in his own Station.

A Jack-

N O T E S.

prompts us to take some unusual Step.

Thus *Virgil*, in his second Eclogue, 28.

O tantum libeat mecum tibi ferdida rura,

Atque humiles habitare, &c.

2. *Suoque potius habitu.* *Habitus elegantly respects the aſcitious Dress afterwards*

B

*Graculus tunca iecori
superbia, sustulit pennas
que deciderat Pavoni,
exornatique se. Deinde
excessus fax, inservit
se foro gregi Petrum.
Illi eripuit petras impa-
denti avi, fugazque ro-
stris. Graculus male mul-
catus exortus, caput re-
dire ad propria gressus: a
quo repulsa, subiicit tri-
pem actum. Tum quidam
Graculus ex illis quas
Graculus moerens prius
despiceret, dixit: Si con-
tentus fuisses inbris sedi-
bus, et voluisse pati quid
exire dederat, nec expertus esset illam contumeliam, nec calamites tua sentiret banc re-
pulsa.*

Tumens inani Graculus superbiâ,
Pennas, Pavoni quæ deciderant, sustulit, 5
Seque exornavit: deinde contemnens suos
Formoso se Pavonum immiscuit gregi.
Illi impudenti pennas eripiunt avi,
Fugantque rostris. Male mulcatus Graculus
Redire moerens coepit ad proprium genus: 10
A quo repulsus tristem sustinuit notam.
Tum quidam ex illis, quos prius despicerat:
Contentus nostris si fuisses sedibus,
Et, quod natura dederat, voluisse pati,
Nec illam expertus esset contumeliam, 15
Nec hanc repulsam tua sentiret calamitas.
et voluisse pati quid exire dederat, nec expertus esset illam contumeliam, nec calamites tua sentiret banc repulsa.

N O T E S.

wards mention'd in the Fable. The Word signifies, properly, whatever of Condition or Ornament belongs to us, either as the Gift of Nature or Fortune; and implies a Man's Quality and Rank.

14. *Voluisse pati.* The Word *pati*, in this Place, derives a particular Beauty

from the Comparison of the Gifts bestow'd by Nature, on some greater, on others less. For, in respect of this, they who have the least Share of these natural Advantages, are said to *bear them, pati*; when they are contented with their Condition, and affect nothing higher. Says *Alexander to Abdo.*

F A B. IV.

CANIS per fluvium carnem ferens.

O R D O.

*Qui adpetit clietum,
merito ceditit proprium.
Dux Canis rotam per
fusco ferre carere, vi-
dit simulacrum suum in
speculo lympharum: pu-
tanque aliam prædam
ferri ab alio Cane, re-
luit eripere: serum ad-
iustus ejus accepta; et deni-
fit cibum quem tenebat ore, nec adeo potuit adtingere.*

A MITTIT merito proprium, qui alienum
adpetit.

Canis per flumen, carnem dum ferret, natans,
Lympharum in speculo vidi simulacrum suum:
Aliamque prædam ab alio ferri putans,
Eripere voluit: verum decepta aviditas 5
Et, quem tenebat ore, demisit cibum,
Nec, quem petebat, adeo potuit adtingere.

N O T E S.

3. *Lympharum in speculo.* Smooth po-
lish'd Stones, and clear Streams, are natu-
ral Mirrors, that reflect Objects, and re-
present them with all possible Justness. Se-
reto, in his natural Questions, 17. 1. says:
*Revera natura facilatem nobis dedit, nos faci-
tis videnti. Fores cuique perlecidus, aut
laxe faxum, imaginem reddit.* "Nature

" has been careful to furnish us with the
" Means of seeing ourselves: Every clear
" Fountain, or smooth Stone, reflects our
" Likeness."

7. *Nec quem petebat adeo.* This single
Word *adeo*, so aptly and elegantly used,
and placed with so happy a Fancy, is alone
sufficient to show, how perfectly Phædrus
was

A Jack-Daw swelling with vain Pride, gathered up some Feathers that had fallen from a Peacock, and adorned himself with them; upon which despising his own Kind, he join'd himself to the shining Assembly of Peacocks. They immediately strip the impudent Bird of his borrowed Plumes, and drive him away with their sharp Bills. The Jack-Daw thus severely punish'd for his *Insolence*, began to return pensive and disconsolate to his own Tribe: but meeting there also with a Repulse, he is obliged to retreat with Marks of Infamy. Then one of the Jack-Daws whom before he had despised:

Could you have been contented with our Station, and discreetly kept the Rank mark'd out for you by Nature; you had neither suffer'd under the present Affront, nor felt the additional Calamity of this shameful Repulse.

N O T E S.

Ionymus, Curt. R. 4. Libet scire impiam quam patientia tuleris? to which he answers: *Utinam eodem animo regnum pati possum.*

16. *Tua sentiret calamitas.* This Passage, to come at the true Sense of it, must be paraphrased thus. *Ad calamitatem tuam, si forte venisses in aliquam, non ut hoc malum accessisset.* You would not have felt the additional Calamity. For the disconso-

late Jack-Daw had been driven from among the Peacocks, and had now the Mortification of being rejected also by his own Kind. *Calamitas* is a general Word to express any Loss, or adverse Accident; and therefore the Expulsion of the *Jack-Daw* from the Assembly of the Peacocks, comes very properly under that Notion.

F A B L E IV.

The Dog swimming through a River, carrying in his Mouth a Piece of Flesh.

HE justly loses his own, who covets what belongs to another.

As a Dog swimming through a River, carried in his Mouth a Piece of Flesh, he saw his own Shadow in the watery Mirror, and imagining it was another Piece of Flesh carried by another Dog, wanted if possible to snatch it away. But his greedy Purpose was disappointed: for he dropt that which he held in his Mouth, nor could, after all, touch the Prize he so eagerly grasp'd at.

N O T E S.

was acquainted with the genuine Nature and Purity of the *Latin* Tongue. I have endeavour'd, as much as possible, to preserve its true Force and Significancy in the Version, and therefore have render'd *nec potuit adeo, nec could after all*; which I take to be the true Meaning of it here. For *adeo* manifestly refers to the preceding Line.

Et, quem tenebat ore, demisit cibum.
He dropt the piece of Flesh which he held in his Mouth, that he might be the more nimble and expedite to pursue this imagined new Prey; and yet, after all, was disappointed, and found that he could not so much as touch it: For, says *Rigaltius*, *Nec enim corpus erat, sed simulacrum.*

F A B. V.

VACCA & CAPELLA, OVIS & LEO.

O R D O.

*Societas cum homine
pascere nesciunt est fide-
lis; nec fabella refatur
cum profecto.*

*Vacca et Capella, et
Ovis patiens injuria, fu-
ere scii cum Leone in sal-
utem. Hi socii quam ce-
pissent cervum vasti corporis,
partibus factis, patiuntur
Leos. Leo est sic. Ego
ad illi priorem partem, qua
zesset Leo; tribuetis
secundam partem mihi,*

*quia sum frater; tunc tertia sequetur me, quia valeo plus; si quis tetigerit quartam, ad-
ficietur male. Sic improbitas sola abstulit totam prædam.*

NUMQUAM est fidelis cum potente societas:
Testatur hæc fabella propositum meum.

Vacca & Capella, & patiens Ovis injuriæ,
Socii fuere cum Leone in saltibus.

Hi quum cepissent cervum vasti corporis, 5

Sic est locutus, partibus factis, Leo:

Ego primam tollo, nominor quia Leo;

Secundam, quia sum fortis, tribuetis mihi;

Tum quia plus valeo, me sequetur tertia;

Malo adficietur, si quis quartam tetigerit. 10

Sic totam prædam sola improbitas abstulit.

N O T E S.

2. *Præfitem.* A Word common and familiar with the Poets, especially *Ovid*. It signifies here, a *Maxim*; for Fables were short Stories, told to illustrate such Maxims as were thought might be most serviceable in the Conduct of Life. Hence our Poet, in his Prologue, says, that his Book *regulates Life by prudent Consels*.

Et quod prædicti vitam confilii mutat.
Every Fable furnishes a Maxim, that may be useful in some one Station of Life, or other.

6. *Partibus factis.* An Ablative absolute. *The whole being divided into four Shares.*

7. *Nominor quia Leo.* This Line has occasion'd great Contentions and Disputes. *Gu-*

dias strongly contends for an Emendation, and thinks we ought to read, *nominor quia Creon*; in which he is follow'd by several Critics of great Note. It would be endless to repeat the several Reasons that are brought for and against this Correction; for which we refer to the celebrated *Wolffius*, who has handled this Subject fully. It is sufficient to observe, that *Gudius* supports his Assertion chiefly upon the Supposition, that *Creon* stands for the same as *Rex*, and is the Name of a particular King, put for the kingly Authority in general. *I claim the first Part, because I am King of the Forest.* This, it must be own'd, is specious enough. But I cannot avoid thinking,

F A B L E

F A B L E V.

The Cow, the Goat, the Sheep, and the Lion.

AN Alliance with one more powerful than ourselves is never firm, nor can be relied on with any Safety. The following Fable will sufficiently testify the Truth of this Maxim.

The Cow, the Goat, and Sheep patient of Injuries, were Associates with the Lion in the Forests. They joining together, and having taken a Stag of vast Bulk, divided it into Parts; upon which the Lion spoke to them in this Manner. I lay Claim to the first Part, because I am nam'd the Lion: You'll readily yield the second Part to me, because I am brave and forward: The Third naturally follows, because of my superior Strength. Whoever pretends to touch the Fourth, shall soon feel my deepest Resentment. Thus unjust Violence seiz'd upon the whole Prey.

N O T E S.

ing, that it sounds better, and with more Dignity, to value himself upon his Name, as implying something of his native Excellence, than upon an empty Title, which he assumes to himself.

9. *Tum quia plus vales.* The Reader may be apt to wonder at this, and enquire, wherein it differs from *fortis*, of the preceding Line. I have endeavour'd to preserve these two Ideas distinct in the Translation, by referring the one to his bodily Strength, and the other to his Courage and Keeness in Pursuit of the Prey. I am not however certain, that the Poet meant any such Distinction; nay, there is, perhaps a Propriety in supposing, that he industriously makes the Lion plead twice upon

the same Title, to represent more strongly, by what unjust Claims Men in Power often invade the Property of another.

ii. *Sola improbitas.* This is a strong and energetick way of speaking, and very common with our Poet, as in the preceding Fable; *verum decepta aviditas.* I wonder therefore, why *Meursius* should be so much dissatisfied with it, and insist upon a different Reading: *Solus improbiter abstulit.* 'Tis plain this will, by no means, answer so well the Poet's Design: For this last Line is to be consider'd as a general Reflexion, or Moral, drawn from the Fable. *Sola improbitas*, therefore, in the Abstract, is abundantly better than *solus improbiter*.

F A B. VI.
RANÆ ad SOLEM.

O R D O.

Æsopus vidit celebres nuptias vicini furis, et continuo incipit narrare: Rane futilere clamorem ad fidem Solem velle quædam docere uxorem. Iupiter pernotus convicio, querit caussam querelæ. Tunc quædam incola stagni: Nunc, inquit, non Sol exigit annos lacus, cogitque sijus Ranas emiri arida sede.

VICINI furis celebres vidi nuptias
Æsopus, & continuo narrare incipit:
Uxorem quondam Solem velle ducere,
Clamorem Ranæ sustulere ad sidera.
Convicio permotus quærerit Jupiter 5
Caussam querelæ. Quædam tum stagni incola:
Nunc, inquit, omnes unus exurit lacus,
Cogitque miseras aridâ sede emori.
Quidnam futurum est, si crearit liberos?
Quidnam est futurum, si crearit liberos?

N O T E S.

3. *Celebres nuptias.* Particular Notice must be here taken of the Word *celebres*, to fix its true Signification; for *celebres nuptias* ought to be rendered, a *Marriage at which great Crowds of People were present*. But, to avoid a Circumlocution, I have translated them *a pomposa Wedding*; which if not the same in express Words, yet implies as much. This is no unusual Meaning to the Word.

Loca, Vicæ celebres, are known by every School-boy to mean, Places where there is a great Resort of People. In like manner, Ovid has *celebres ludi*, crowded Games or Shows.

5. *Convicio.* It will be necessary to explain this Word a little here, in order to shew that Phædrus uses it in all its Propriety. For it is not, as some are apt to fancy,

F A B. VII.

VULPIS ad PERSONAM Tragicam.

O R D O.

Vulpis forte viderat Personam tragicam: O, inquit, quanta species, non habet cerebrum!

PERSONAM tragicam forte Vulpis viderat:-
O quanta species, inquit, cerebrum non habet!

Hoc

N O T E S.

1. *Personam tragicam.* A theatrical Mask. In the Representation of Plays among the Ancients, the Actors appear'd upon the Stage with Masks; but made in a very different Fashion from those now in Use. For

whereas our Masks cover only the Face, theirs was an entire Head, which covered quite that of the Actor. This kind of Mask may be easily conceived by the Notion of a Helmet, that before represents a human Face,

F A B L E VI.

The FROGS Complaint of the SUN.

ÆSOP seeing one Day the pompous Wedding of a neighbouring Thief; immediately began to relate the following Story.

The Sun once upon a Time proposing to take a Wife, the Frogs rais'd a hideous Noise that reach'd the Stars. Jupiter disturb'd by their incessant Clamours, ask'd the Cause of their Complaint. Then one of the Inhabitants of the Fens: Even now the Sun, though but one, burns up all the Lakes, and leaves us to languish and die in our scorch'd Habitations. What Hope can remain to us, if he marries and begets Children?

N O T E S.

cy, derived from *vitium*, but as M. le Fevre expresses it, *a collatione vocum*, insomuch that it is here for *convocium*. *Permotus convicio* is therefore the same as *permotus clamore*, or *convocio*.

7. *Unus exxit*. *Unus* is here for *solus*, in which Sense it is often used by the best Authors. Thus *Terence* in his *Eunuch*, Act I. Scene II. *Ego cum illo, quicum tum*

uno rem babebam hospite, abii buc. And *Livy* 1. 18. *Quo præfido unus per tot gentes pervenisset.* The Opposition *unus, omnes*, has a particular Elegance in it, and serves at the same time to convey more strongly to the Mind the Poet's Meaning. *Virg. A. 3. 716. Aeneas omnibus unus narrabat*: and 12. 282. *Omnes amor unus haberet.*

F A B L E VII.

The Fox and the MASK.

A FOX by Chance casting his Eyes upon a Theatrical Mask: O what a fair engaging Look! says he: But still it wants Brains.

This

N O T E S.

Face, and is adorn'd behind with Locks of Hair. It was necessary to be thus particular on the present Article, that the Reader might be the better able to enter into the

that makes the chief Part of the Fable.

4. *Sensum communem abſtulit*. One would think, that in the higher Stations of Life, where Men may have all the Advantages both of a good Education and extensive Knowledge.

*Hoc est dictum illis, qui
fortuna tribuit honorem
et gloriam, abstulit sen-
sum communem.*

Hoc illis dictum est, quibus honorem & gloriam
Fortuna tribuit, sensum communem abstulit.

N O T E S.

Knowledge of the World, we were likely
to meet more of this kind of Sense than any
where else; and yet the *Roman Satirist* de-
clares expressly against it :

*Rarus enim ferme sensus communis in illa
fortuna.* Juv.

Prosperity is apt to make us forgetful of that
Respect which we owe Society and Man-

F A B. VIII.

LUPUS & GRUIS.

O R D O.

*Qui deficerat pretium
meriti ab improbis, pec-
cat bis; prius, quoniam
adproctus indiges; deinde,
quis nos petat jam ab-
ire impunit.*

*Cum as decoratum be-
reret fauce Lupi, vixi-
sus a dolore caput inlicere
figiles tristis, et extra-
berent illud malum. Tert-
dem Gruis persuasa est
jurejurando, credensque
lagitacionem colli gulae
Lupi fecit periculosam me-
dicinam Lupo. Pro quo,
cum flagitaret præmium
pactum, Lupus inquit, ingrata es, O Gruis, que abstuleris caput incolume nostro ore, et peffu-
li mercedem.*

QUI pretium meriti ab improbis desiderat,
Bis peccat; primum quoniam indigos ad-
juvat;

Impune abire deinde quia jam non potest.

Os devoratum fauce cum hæreret Lupi,
Magno dolore victus, cœpit singulos 5
Inlicere pretio, ut illud extraherent malum.
Tandem persuasa est jurejurando Gruis,
Gulæque credens colli longitudinem,
Periculosam fecit medicinam Lupo.
Pro quo cum pactum flagitaret præmium : 10
Ingrata es, inquit, ore quæ nostro caput
Incolume abstuleris, & mercedem postulas.

N O T E S.

1. *Pretium meriti.* That is, *Mercedem
beneficii et ceteræ præfite.* So *Cicero*, in his
Epistles, has *effici pretium*.

3. *Impune abire deinde quia jam non po-
test.* The Sense of this Verse is somewhat
ambiguous, and has greatly puzzled Com-

mentators. The greater Part agree in ex-
plaining it, because he cannot get out of their
Hands but with great Hazard. But I am
apt to think the Particles *jam non* imply a
great deal more, and hint at some fresh
Danger they expose themselves to, who af-
ter

This

This is meant against those, whom Fortune has covered with Honour and Renown, but left void of common Sense.

NOTE S.

kind in general. It fills the Head with No-
tions of Grandeur and State, as if we were
some-how above the common Rate of Mor-

tals ; and makes us consider all in Stations
below us, as born to be our Slaves.

FABLE VIII.

The WOLF and the CRANE.

HE who expects a Recompence for his Services from a Knave, is guilty of a double Error: First in giving Aid to a Rogue, and then, because he can't contentedly be gone while he is yet safe.

A Bone that had been greedily swallow'd by a Wolf, happening to stick in his Throat ; distracted by the most exquisite Pain, he began to entice the other Animals one after another, with the Hopes of a Reward, to relieve him from the pressing Calamity. At length the Crane trusting to the Sanction of an Oath, hazarded her long Neck in the Wolf's Throat, and with infinite Danger to herself, drew out the Bone. But when afterwards she demanded the Reward of this Service : You are ungrateful, replied the Wolf, thus to ask a Recompence, when after venturing your Head into my Mouth, you was allow'd to withdraw it again unhurt.

NOTE S.

ter a Service done to the unworthy, wait for the Reward of it. It is for this Reason I have chosen rather to render it, because he can't contentedly be gone while he is yet safe. But as it is a Matter of great Uncertainty, I leave the Reader to judge for himself.

9. *Periculosa fecit medicinam.* The Cure was dangerous in respect of the Crane, who to perform it was obliged to venture her Head in the Wolf's Mouth. And accordingly, we find the Poet takes care to make us sensible of it, by causing the Crane to take a solemn Oath of the Wolf, before she would make the Experiment. *Fecit*

medicinam hipo, periculosa mibi. She perform'd a Cure upon the Wolf, with great Danger to herself. This I take to be the true Sense of the Passage.

10. *Pro quo cum patrum flagitaret præmium.* This is the Emendation of Gudin, which renders both the Sense and Construction clear, without any thing harsh, or disagreeable in the Expression, as is remarkably the Case with the common Reading ;

Pro quo cum facto flagitaret præmium. *Facto* is a mere expletive to fill up the Verse, but *patrum* makes the Sense good, and comes in with true Propriety.

F A B. IX.
P A S S E R & L E P U S.

O R D O.

*Offendamus paucis ver-
fib[us] esse fatus non cauere
sibi, et dare consilium a-
lis.*

*Passer objurgabat lepi-
re esse oppresum ab Aquila,
et deinceps graves fletus: ubi,
inquit, est illa nota pernici-
tis? Quid pedes ita ces-
sarunt? Dom. I. quixit, Ac-
cipiter rapit ipsum nec cipi-
tus, interficitque clavi-
lantem eum questru. Le-
pus semianimus mortis in solatio;*

SIBI non cauere, & aliis consilium dare,
Stultum esse, paucis ostendamus veribus.
Oppressum ab Aquila, fletus edentem graves,
Leporem objurgabat Passer: ubi pernitas
Nota, inquit, illa est? quid ita cessarunt pedes? 5
Dum loquitur, ipsum Accipiter nec opinum rapit,
Questuque vano clamitantem interficit.
Lepus semianimus mortis in solatio;
Qui modo securus nostra inridebas mala,
Simili querelâ fata deploras tua. 10

N O T E S.

1. *Sibi non cauere.* Interpreters explain this according to its Signification in Common Law among the Romans. *Caueare* aliqui meant, to give Advice to any one, how he might better his Condition, or prevent its becoming worse. Ovid I. Art. 84.

Quisque alii cauit, non careret ipse sibi.

4. *Ubi pernitas.* The Particle *ubi* is often used with great Elegance and Propriety, in reproaching or insulting. So Tacitus,

Anal. 15. 62. *Ubi præcepta sapientiae, ubi
per tot annos meditata ratio aduersum immi-
nitia.*

5. *Quid ita cessarunt?* M. le Feuvre explains this, *Quid pigri et tardi facti sunt?* But Burman observes, that *cessare* often signifies *languide et negligenter aliquid facere.* Thus Virg. Æn. 6. 51.

— *Cessas in vita præcepsque, Troz, ait,
Ænea?*

F A B. X.
LUPUS & VULPIS judice SIMIO.

O R D O.

*Quicunque fons ius-
tia turpi fraude, amitt-
it fidem, etiam si dicit
verum. Brevis fabula Æ-
sopi et cetera hoc.*

QUICUMQUE turpi fraude semel innotuit,
Etiamsi verum dicit, amittit fidem,
Hoc attestatur brevis Æsopi fabula.

Lupus

N O T E S.

2. *Amittit.* This is a Reflexion made also by Aesop, that a Liar gains only by his Falshoods, not to be trusted even when he speaks the Truth. And this is founded

upon Common Sense. A Man remarkable for any Kind of Vice, is always presumed guilty, when a particular Charge of that Vice is laid against him.

5. *Culpa*

FABLE IX.

The SPARROW and the HARE.

LET us shew in a few Lines, that nothing is more foolish than to be heedless of ourselves, and officious in giving Advice to others.

A Sparrow seeing a Hare oppress'd by an Eagle, and uttering heavy Complaints; thus began to insult her: "Where now, says he, is your so well known Swiftness? Why are your Feet thus depriv'd of Motion?" While he yet speaks, a Hawk coming upon him, seizes him unawares, and without Regard to his vain Complaints, tears him to Pieces. The Hare almost dead, as a Consolation in her expiring Moments, said: "You who suspecting no Danger, insulted me so lately in my Distress, are now reduced to bewail your own Fate in a like Complaint.

N O T E S.

That is, *languide agit*. He therefore paraphrases the Words, *Cur officium suum, strenue currendo, et te exitio eripiendo, non fecerunt?* But I rather think that we are to consider the Hare as pursued and overtaken by the Eagle, and partly through Fear, partly through the Enemy's fierce Assault, unable to struggle in her own Defence.

8. *Mortis in solatio*. M. le Fevre strongly suspects that some Error has here crept into the Text, and corrects it, *Mortis in solarium*, which he tells us was the ancient Manner, as is evident from *Plautus*, *Lucretius*, and *Terence*. To come at the Sense, we must paraphrase it thus; *Tum lepus moriens, quo tristem atque acerbum ultimæ necessitatis casum solaretur, dixit: Qui, &c.*

FABLE X.

The WOLF, the FOX, and the APE.

WHOMEVER has once stained his Character by any remarkable Piece of Villainy, is sure to be suspected of Deceit, even when he speaks the Truth. The following short Fable borrowed from *Æsop* will illustrate this.

The

N O T E S.

5. *Culpe proximam*. *Heinsius* makes it *obnoxiam*; but the common Reading is good, and may be defended by the Authority of *Cicero*, who frequently writes *ad finem culpe*. The Author of the Declamation against Ci.

cero, which goes under *Salust's* Name, says, *It erat calumniæ proximus*. And *Valerius Maximus*, Book I. 1. 10. *Propior publicæ religioni, quam private cœrari*.

*Lepus argubat Vulpem
crimine furti: illa negabat
se esse proximam cul-
pæ. Tunc Sizius sedet ju-
dex inter illos. Cum uter-
que perorsasset scire cau-
sam, Sizius sicut dixisse
testationem. Tu Lupo am-
mideris perdidisse quod pe-
tis. Credo te Vulpem
surripuisse, quod aegas pulchre.*

Lupus arguebat Vulpem furti crimine:
Negabat illa, se esse culpæ proximam. 5
Tunc judex inter illos sedit Simius:
Uterque caussam cum perorasset suam,
Dixisse fertur Simius sententiam:
Tu non videris perdidisse, quod petis;
Te credo surripuisse, quod pulchre negas. 10

N O T E S.

9. *Tu non videris.* This was the Form of pronouncing Sentence used by the Razur Judges. The Reason probably was, that even in Cases where there is the strongest Appearance of Proof, Men are often de-

ceived; and the Event of Things teaches us, that what we hold certain, is often very uncertain and doubtful. They therefore thought it best to express themselves with a kind of Diffidence, and according as Things appear'd

F A B. XI.
ASINUS & LEO venantes.

O R D O.

*Homo expers virtutis,
jubans gloriam verbis,
fallit ignos, sed derisi est
tatis.*

*Les cum vellet venari
Ajello comite, contexit il-
lum frutice, et simul ad-
moxit ut terroreret feras
infusa vox; ipse interea
exciperet fugientes. Hic
aristalas fabito tolæt cla-
mores totis viribus turbat
que bestias non mirabat.
Quæ paventes, dum petunt
extra exitus, adfiguntur
horrendo impetu. Letat.
Qui postquam est suffus co-
de, vocat Afanas, jubet
que prexerit vox. Tunc ille insolens;*

*VIRTUTIS expers, verbis jactans gloriam,
Ignotos fallit, notis est derisui. 5
Venari Afello comite cum vellet Leo,
Contexit illum frutice, & admonuit simul,
Ut insueta voce terneret feras,
Fugientes ipse exciperet. Hic aufitus
Clamorem subito totis tollit viribus,
Novoque turbat bestias miraculo.
Quæ dum paventes exitus notos petunt,
Leonis adfiguntur horrendo impetu. 10
Qui, postquam cæde fessus est, Asinum evocat,
Jubetque vocem premere. Tunc ille insolens;
Qualis videtur opera tibi vocis meæ?
In-*

N O T E S.

4. *Frutice.* Here put for *Fruticæ*, a lurking Place either for Men or Beasts, proper *densitas fruticæ*, as *Burman* explicat it. So *Ovid*, *Poët.* 6. 117.

— *Fruticæ Eæ: nœda reficit,*

Et latet, et nœdo est invenienda modo.

5. *Insueta.* Unusual to the Beasts of the Forest, who were accustom'd only to the Noise of Hunters and Dogs. Some explain *insueta vox*, as if the *Ale* had changed his Voice,

The Wolf indicted the Fox upon an Action of Theft; the Fox strenuously denied the Fact, and pleaded not guilty. On this Occasion the Ape was pitched upon to judge between them. After a fair Hearing had been granted to both Parties, the Ape is said to have thus pronounc'd Sentence. You (addressing the Wolf) seem not to have lost what you demand of the Defendant: And as for you, (turning to the Fox) I am apt to think there is Guilt, where you so artfully deny.

N O T E S.

appear'd to them, after the strictest Examination. *Plin. Nat. Hist.* 14. 13. *Cn. Domitius judex pronuntiavit, mulierem videri plus bibisse quam valetudinis causa.* As to the Sentence here pass'd by the Ape, several Explications have been given of it to

make it consistent, and all equally insignificant. For all that is meant by it is this; that both the Wolf and the Fox were so noted for Deceit in their several Ways, that there was no trusting to either.

F A B L E XI.

The Ass and the LION bunting.

A COWARD by vainly boasting of his Valour may impose upon Strangers, but is the Jest of those that know him.

The Lion one Day resolving to hunt in Company with the Ass, hid him in a Thicket; and at the same Time admonished him to alarm the Beasts by his unusual hideous Voice, while he would lie in wait to catch them, as they endeavoured to make their Escape. The long-ear'd Animal suddenly raises a Cry with all his might, and strikes a Terror into the Beasts by the unusual Phænomenon, who all running in a Panick to their known Outlets, fall a Prey to the bloody Jaws of the Lion. He at length wearied with Slaughter, calls upon the Ass, and commands him to suppress his Braying: upon which he with an Air of Insolence; How was you pleased with the Assistance my Voice gave you? Inexpressibly well, said he, in-somuch

N O T E S.

Voice, and exerted it in an unusual Manner. But we are not to fancy that *Phædrus* would suppose an Impossibility.

6. *Hic auritulus.* This is the most ancient Reading, and strenuously contended for by *Hoogstratenus*, against those who in Place of it would substitute *auricularis clu-*

more subito tollit, &c. This last Reading not only offends against metrical Exactness, but seems harsh and obscure. We hardly meet with an Instance where *tollere auriculas* was used by the *Latins* for *erigere* and *arrigere*. And the double Ablative *auriculas clamore subito tollit totis viribus, perplexo*

Leo inquit, insignis, sic ut nisi nossem tuum et nisi regnum tuum animum genusque, fugissem simili metu. 15

N O T E S.

plexes the Construction, and renders it hard to be digested. *Maurinus* contends for *cer-
calens*, as it was sometimes usual to say

cericalens; but this Conjecture has nothing to support it.

9. *Exitus nosus*. There is nothing more usual

F A B. XII.

CERVUS ad FONTEM.

O R D O.

Narratio hæc exsedit, ea quæ contemseris, saepe inveniri utiliora laudatis.

Cervus cum bibisset ad fontem, restitit, et vidit effigiem suam in liquore. Ibi dum mirans laudat ramosa cornua, vituperatque nimiam tenuitatem cervus, subito ceteritus vocibus retinuit, caput fugere coepit, & cursu levi canis elusit. Silva tum exceptum, in qua ille impeditus cervibus recessit, caput lacerari fecit se- fibus canorum. Tunc re- riers dicitur edidisse bæ- vices: O me infelicem! qui nunc demum intelligo, Utilia mihi quam fuerint, quæ despiceram, Et, quæ laudaram, quantum luctus habuerint. qui intelligo nunc demum, quam utilia ea fuerint mibi quæ despiceram, et quantum luctus ea quæ iudicarem babuerint.

L AUDATIS utiliora, quæ contemseris, Sæpe inveniri, hæc exsedit narratio.

Ad fontem Cervus, cum bibisset, restitit, Et in liquore vidit effigiem suam.

Ibi dum ramosa mirans laudat cornua, Crurumque nimiam tenuitatem vituperat, Venantum subito vocibus conterritus, Per campum fugere coepit, & cursu levi Canes elusit. Silva tum exceptum, In qua retentis impeditus cornibus, Lacerari coepit mortibus saevis canum. 10

Tunc moriens vocem hanc edidisse dicitur: Q me infelicem! qui nunc demum intelligo, Utilia mihi quam fuerint, quæ despiceram, Et, quæ laudaram, quantum luctus habuerint.

qui intelligo nunc demum, quam utilia ea fuerint mibi quæ despiceram, et quantum luctus ea quæ iudicarem babuerint.

N O T E S.

2. *Inveniri, hæc exsedit. Inveniri* is here for *depictandi, cooperi*; in which Sense it is often elegantly used by the best Clasick Authors. Thus *Hirtius de Bel. Gal. lib. 8.* 7. *A quibus cum quereret Cæsar, quo loco multitudis esset Bellonacrum, invenerat Bel- lonus texerit in eum locum coronuisse. That is, cooperiebat, intelligebat. So Ov. Trist. 5. 1. 7.*

Iaceties vero cornice dulce nibil.

That is, *deprehendes*; and so of others. The other Word *exsedit*, *Schefferus* explains by *predit, dicit*. Properly it means the

same with *exdat*, in which Sense it is used by *Seneca*, *Herc. O> 255.*

Secreta mentis ore confuso exsedit.

8. *Cursu levi*. That is, says *Schefferus*, *facili, celeri*. But he thinks we ought rather to read *cursu levit*. As *Virg. Æn. II. Ense levis nudo*. And again, *Æn. 12. levis cursu*. This moreover he observes, is an Epithet frequently applied to the Stag, *Ecl. I.*

Ante levem ergo pascentur in ætere cervi.

9. *Elusit*. This Word is elegantly used here to express the Mazes, and complicated Windings,

somuch, that had I been a Stranger to your Spirit and Race, I would have fled, struck with the same Fear as the rest,

N O T E S.

usual with the Poets, than to call Things of common Use, such as we daily see and hear, *res notas*. Thus our Poet, in the fifth Fable of Book second, has *noti flexus*.

And Horace I. Ode 2.

Nota quæ sedes fuerat columpis.

Instances of this kind are innumerable.

F A B L E XII.

The STAG viewing himself in a FOUNTAIN.

THE following Story shews, that what we contemn, is often more useful to us, than what we commend.

A Stag after drinking at a Fountain, stood still for some Time, and espied his own Shadow in the Water. There while he admires and commends his fine branching Horns, and blames his slender unsightly Legs; rouzed suddenly by the Noise of the Hunters, he began to fly over the Plain, and with nimble Flight eludes the eager Dogs. After some Time betaking himself to a Forest, he was entangled by his Horns, and tore to Pieces by the bloody Teeth of the Dogs. When dying, he is said to have uttered this Complaint: How unhappy, alas! am I, who now too late understand, that what I so much undervalued was my greatest Safety, and that the Horns I was so proud of were given for my Destruction.

N O T E S.

Windings, by which the Stag endeavours to disappoint his Pursuers. *Virgil* uses it in the same Sense in his twelfth Book.

Orfilobum fugiens, magnumque agitata per orbem

Eludit gyro interior, sequiturque sequentem.

Ibid. *Ferum*. *Ferus* is often used substantively by *Phædrus* for *Fera*. *Virgil* too uses it in speaking of a Horse:

In latus, inque seri curvam compagibus alium.

And again of a Stag:

Pectebatque serum —

So *Phædrus* again, Lib. 2. Fab. 8.

— *Tum gaudens ferus*

Bobus quietis, agere caput gratias.

q. *Retentis impeditus cornibus*, Some

would have it, *retentus impeditis cornibus*. But as these Expressions are similar, and come both to the same, we ought rather to adhere to the common Reading. For there is no Difficulty in conceiving, that the Horns of the Stag might stick among the Branches of the Trees, and hinder his Escape, *impeditus cornibus ita retentis*. So *Valerius Flaccus*, 6. 421.

— *Harentes cornibus altis
Invenit.* —

And *Salust*, Bel. Jug. 57.

Elephantum impediti ramis arborum.

15. *Quantum luctus*. The Consequent for the Antecedent: For we are to understand this of the Disaster itself, and the Grief arising from it.

F A B. XIII.

VULPIS & CORVUS.

O R D O.

*Qui gaudent se lendari
subdolis verbis, dant ter-
pos pœnas seræ pœni-
tentiaæ.*

*Cum Corvus residens
celse arbore, vellat comedere
casuum raptum de fenestra;
Vulpis vidit bac, deinde
cœpit loqui sic. O Corve,
qui est nitor tuorum pen-
suum! Quantum decoris
geris vultu et corpore! Si
baberes vocem, nulla prior ales foret.
At ille stultus, dum vult vocem ostendere,
amisit ore caseum, quem celeriter
Dolosa Vulpis avidis rapuit dentibus.*

Quæstus deceptus stupor Corvi ingessit.

Quæstus iugulatus vales probatur bac re, et sapientia semper prævalet virtute.

QUI se laudari gaudent verbis subdolis,
Seræ dant pœnas turpes pœnitentiaæ. 5
Cùm de fenestra Corvus raptum caseum
Comesse vellet, celsa residens arbore;
Hunc vidit Vulpis, deinde sic cœpit loqui :
O qui tuarum, Corve, pennarum est nitor!
Quantum decoris corpore & vultu geris!
Si vocem haberes, nulla prior ales foret.
At ille stultus, dum vult vocem ostendere, 10
Amisit ore caseum, quem celeriter
Dolosa Vulpis avidis rapuit dentibus.
Tum demum ingemuit Corvi deceptus stupor.
Hac re probatur, ingenium quantum valet,
Virtute & semper prævalet sapientia.

10

15

N O T E S.

3. *De fenestra.* Hæfus fancies it should be *de casu*; which Conjecture is far from being improbable. For Bread, and other Eatables, and in general all Fragments, were kept in Baskets of this Name. *Hæfus*, B. II. Sat. 6.

*Multaque de magna sapientia sercula coena;
Quæ præcūl extractis iacenti beferat ca-
sifru.*

Where *Craquius* has the following Note : *Casifrum spoutula est, panibus, frustulis, &c reliquiis cœne excipiendis.*

7. *Gerere.* *Gerere* is often used by the best Latin Authors for *babere*. Thus *Virgil*, *Gereat vocem Metbysci*; and *Terence*; *infir-
mum animam gerunt*.

12. *Corvi stupor.* That is, *corvus stupi-
dus*; a way of speaking; not without Ex-
ample :

F A B L E

F A B L E XIII.

The Fox and the Crow.

THEY who love to be flattered with artful Praise, are for the most part shamefully punish'd by a late Repentance.

As a Crow seated upon a high Tree, was preparing to eat a Piece of Cheese, she had taken from a Window; a Fox by chance espied her, and thus artfully began. O fairest of Birds, with what delicate Brightness do your Feathers shine! How much Beauty you carry in your Shape and Air! Had you but a Voice, none of all the feather'd Tribe could be compar'd with you. The silly Bird, fond to let him hear her Voice, drops the Cheese from her Mouth, which the cunning Fox instantly snap'd up with greedy Jaws. The Crow, ashame of her Stupidity in being thus over-reach'd, fetch'd a deep Sigh.

By this Story, we may see how much Ingenuity avails, and that Wisdom is always an Over-match for Strength.

N O T E S.

ample: For so *Martial* has, *Doctorum corda virorum*, instead of *viri docti*: And *Horace*, *Sententia dia Catonis*, for *divus Cato*. The Greeks too furnish Instances of the same Phraseology, as may be seen in *Euripides* and *Pindar*. To all which we may add that elegant Line of *Ennius*:

Olli respondit suavis sonus Egeriae.
That is;
Ei Egeria suave loquens respondit.

14. *Virtute.* *Virtus* here, is for *vix*, Strength, for such was its Signification in the earlier Times of the City; whence that of *Ennius*; *Melius est virtute jus*. *Heinsius* looks upon these two last Lines as spurious; because *Phædrus*, though sometimes in the Beginning he mentions the Design of his Fable, yet seldom at the End. In this Conjecture he is follow'd by several learned Men.

F A B. XIV.

Ex SUTORE MEDICOS.

O R D O.

Cum males fuerit desperatus impie, capisset facere medicinam ignota h. eo, et venditaret accid. tam falso nomine, adquisi- fuit faciem sibi verbosis strophis.

Hic, cum Rex urbis con- ficitur gravi morbo jaceret, pop. scit scyphum gratia experiendi ejus hominis. Deinde aqua fusa, Rex fa- cilius se sustineat toxicam accidens illius, jussit ip- sum bibere hoc, posito præ- mio. Tunc ille confessus est timore mortis, se factum esse utilissimum illa præ- dicta artis medice, re- rex stupore vulgi. Tum Rex curiose advocata edidit hæc: Quanta de- mentia patatis non esse,

Ego vere dixerim hæc exemplum pertinere ad illos, quorum stultitia, est quæstus impudentia.

MALUS cùm sutor, inopiâ desperatus, Medicinam ignoto facere cœpisset loco,

Et venditaret falso antidotum nomine, Verboſis adquisivit sibi famam strophis.

Hic cùm jaceret morbo confectus gravi Rex urbis, ejus experiendi gratiâ,

Scyphum poposcit, fusâ deinde simulans aquâ Antidoto miscere illius se toxicum, Hoc bibere jussit ipsum, posito præmio.

Timore mortis ille tum confessus est,

Non artis ullâ medicæ se prudentiâ,

Verum stupore vulgi factum nobilem.

Rex advocatâ concione hæc edidit:

Quantæ putatis esse vos dementiæ,

Qui capita vestra non dubitatis credere,

Cui calceandos nemo commisit pedes?

Hoc pertinere ad illos vere dixerim,

Quorum stultitia quæstus impudentia est.

qui non dubitatis credere capita vestra illi, cui nemo commisit pedes calceandos?

5 10 15

N O T E S.

3. *Falso antidotum nomine.* This Line is not without considerable Difficulties. Some think it is instead of *falsi armaris antidotum*, which is the Sense that I am most inclined to follow. *Antidotum* is the same that now-a-days Empiricks call a Specifick. This Specifick we are to suppose he sold under some specious Name, framed on purpose to impose upon the Vulgar, and in which no Regard was had to the Nature of the Medicine. The proper Meaning of *Antidotum*,

is a Prescription against Poison; whence it came to stand for a Potion, administered in any very dangerous Case. Others will have *Antidotum falso nomine* to be explain'd, as if the Poet had said, *Venditaret antidotum quod falso nomen haberet, et revera non esset an- tidotum.* But I leave the Reader to judge for himself.

4. *Verboſis strophis.* *Strophæ*, says Scheffer, sunt proprie laquei decipierdis et capi- turdis serit. Hence it often signifies, any thing

F A B L E XIV.

The COBLER turn'd PHYSICIAN.

A Bungling *Cobler* oppressed with Want, attempted to practise Physick in a Place where he was not known; and selling off his Antidotes under feign'd Names, acquir'd a great Reputation by his specious Harangues.

The King of the City happening about this Time to be seiz'd with a dangerous Illness, wanted to make Trial of him, and commanding a Glass to be brought, pour'd Water into it, pretending to mix some Poison with the Physician's Antidote; he then order'd him to drink it off, upon the Hopes of a great Reward. The Cobler then through Fear of Death, confess'd that he had gain'd his Reputation by no real Skill in the Art of Medicine, but the mere Stupidity of the Vulgar. Upon which the King calling a Council, made the following Speech. "What consummate Madness is this you are guilty of! to trust your Lives in the Hands of a Man, whom none thought capable so much as to mend his Shoes?"

It may with Reason be said, that this Example points at those, whose Folly makes them the Prey of Impudence.

N O T E S.

thing that may entice, allure, or mislead; as in Seneca, Ep. 26. *Compono me ad illum diem, quo rematis strappis ac fucis de me judicaturus sum.*

5. *Hic.* Bartoline contends, that *hic* is a Pronoun, and to be understood of the Cobler, who falling sick, the King caused his own Prescription, which he made a Pretence of mixing with Poison, to be offer'd him. But this puts a manifest Force upon the Words, and is moreover contrary to the Judgment of all Interpreters, who make *hic* to stand here for *nunc* and *enim*.

pore; in which Sense it is often used. Thus Curtius, B. IV. C. 4. *Hic rex fatigatus, statuit Aegyptum petere.* And Cicero against Verres, 5. *Hic illi flentes rofare atque orare cœperunt.*

15. *Capita credere.* There is a particular Elegance in using the Word *caput* here, for Life or Health, because of *pedes*, which immediately follows. But this Opposition, so wonderfully just and happy in the *Latin*, could not have appear'd with any Grace in our Language.

F A B. XV.

ASINUS ad senem PASTOREM.

O R D ' O.

In principatu commutando civium, pauperes mutant nomen, præter mox ducuntur. Parva hæc fabella indicat id esse verum.

Timidus senex pascebat asellum in prato. Is territus fabitu clamore bestiæ, suadebat asino fugere, ne possent capi. At ille lentus: quæso, num binas mihi Clitellas impositurum victorem putas? Senex negavit. Ergo quid refert mea, Cui serviam? clitellas dum portem meas.

IN principatu commutando civium, Nil præter domini nomen mutant pauperes. Id esse verum, parva hæc fabella indicat.

Asellum in prato timidus pascebat senex. Is, hostium clamore subito territus, Suadebat Asino fugere, ne possent capi. At ille lentus: quæso, num binas mihi Clitellas impositurum victorem putas? Senex negavit. Ergo quid refert mea, Cui serviam? clitellas dum portem meas.

N O T E S.

2. *Præter mox ducuntur.* This seems to be, upon the whole, the best Reading, tho' some contend for *sortem*, others for *mores*. But neither of these correspond to the Design of the Fable, which is plainly meant to show, that the meaner Sort reap no Advantage from a Change of Government; their Burdens and Hardships are the same;

nor know they any Change but the Name of their Master.

6. *Suadebat asino fugere.* Burman thinks it should be *suadebat asinum*; and to support his Opinion, cites a Passage from *Virgil*, whom our Poet, he observes, frequently copies after in his Expressions. *Aen. Ic.*

— *Quis metus aut bos,*

Aut

F A B. XVI.

CERVUS & OVIS.

O R D O.

*Quem fraudator licet
mox spes suæ impior, non
expatit expedire ræs, sed
videre mali.*

*Cervus rogabat Ovem
mediam tritici, lupo spon-
sore: at illa præmetuens doli:
doli, ait:*

FRAUDATOR nomen quum locat sponsu im-
probo,

Non rem expedire, sed mala videre expertit.

Ovem rogabat Cervus modium tritici,
Lupo sponsore: at illa, præmetuens doli:
Rapere

N O T E S.

1. *Fraudator.* These two Lines, which contain the Introduction to this Fable, have

been variously canvass'd and transform'd by Commentators. Without mentioning their

FABLE XV.

The Ass and his OLD MASTER.

UPON a Change of Government in any State, the poorer Sort change only the Name of their Master. The Truth of this will appear from the following short Fable.

A timorous old Man was one Day feeding his Ass in a Meadow, when alarm'd with the sudden Noise of the Enemy's Approach, he would fain have persuaded the Ass to fly, lest they should both be taken. But he with his usual Slowness: "Pray "do you fancy that the Conqueror will impose two Burdens upon "me? The old Man said, he believed not. Why where then is "the Difference to me whom I serve; if I still must resolve to "bear my Burdens?"

NOTE S.

*Aut bos arma sequi ferrumque lacescere sua-
fit?*

So Terence, *Heocr.* 3. 5.

*Me pietas matris patius
Commoda suader sequi.*

7. *At ille Lentus.* An Epithet, of all others, 'the fittest for an Ass; whose Na-

ture is such, that Speeches of any kind can very little avail to make him mend his Pace; nay, he often is not to be forwarded even by Blows. *Ov. Amor.* L. 2. 7. 15.

*Aspice ut auritus miserandæ fortis asellus
Adsiduo domitus verbere lentus erat.*

FABLE XVI.

The STAG and the SHEEP.

WHEN a Rogue offers his Name in a doubtful Surety, he has no Design to clear up, but to perplex Matters.

A Stag one Day ask'd of a Sheep, a Bushel of Wheat, offering the Wolf as Surety for punctual Re-payment: But the Sheep suspecting some Deceit, replied: The Wolf is known to live

NOTE S.

several Conjectures, it is enough to say, that in translating them I have followed the Text of *Burman. Fraudator*, one who makes it his Business and Study to defraud.

*Lupus semper adiuvit et-
fere atque abire, tu fa-
gere de conspectu veloci im-
petu: ubi requiram eum,
quem dies advenebit?*

Rapere atque abire semper adsuevit lupus,
Tu de conspectu fugere veloci impetu:
Ubi vos requiram, quum dies advenerit?

5

N O T E S.

*Qui in frumentis creditur, et ex frumentis
causa ex filio quid fecit, gestire.*

5. *Rapere atque abire.* These Stories,

tho' told with the greatest imaginable Sim-
plicity, yet convey the most useful and solid
Instructions. We are here taught, in what-
ever

F A B. XVII.

OVIS, CANIS, & LUPUS.

O R D O.

*Mendaces solent luere
paucas malefici.*

*Quae Cacis calumniator
peteret ab Ove panem
quem contuleret se com-
modasse: Lupus citatus tes-
tis, dixit, nra modo ex-
panem deberi Cani, ve-
re obfirmavit decim pa-
nes deberi. Ovis dannata
et falso testimonio, solvit*

SOLENT mendaces luere poenas malefici.
Calumniator ab Ove quum peteret Canis,
Quem commodasse panem se contenderet;
Lupus citatus testis, non unum modo
Deberi, dixit, verum adfirmavit decem.
Ovis, damnata falso testimonio,
Quod non debebat, solvit. Post paucos dies
Bidens jacentem in fovea prospexit Lupum:
Hæc, inquit, merces fraudis a superis datur.
quod non debebat. Post paucos dies bidens prospexit Lupum jacentem in fovea: inquit, bæc
merces fraudis datur a superis.

5

N O T E S.

3. *Commendasse.* A great many of the
Commentators prefer *commendasse*, and are
very particular in explaining the Use and
Meaning of the Word. But both *Hesiodus*
and *Virgilius* follow the other Reading.

Nor is it likely the Dog would pretend
to have trusted the Care of some Bread
to the Sheep; but, as a false Accusa-
tion was to be brought, roundly assert that
he had lent it: And that this was the pro-
per

live

live always by Rapine and Treachery ; and you run so swift, as to be out of Sight in a Moment : Where shall I look to find you, when the Day of Payment comes ?

N O T E S.

ever we do, not to be imposed upon by Ap-
pearances, but to look well that Offers made
for our Security are such as will fully an-
swer the End. A due Circumspection here,
might prevent many of the Complaints so
common in the World.

F A B L E XVII.

The SHEEP, the DOG and the WOLF.

LYARS are commonly pursued with Punishment for their Crimes.

A Dog a notorious Slanderer, demanded of a Sheep a piece of Bread, which he falsely pretended to have lent him. The Wolf being cited as Witness, affirm'd, that not only one but ten were owing. Thus the Sheep cast by a false Testimony, was obliged to pay what was not due. A few days after, he had the Satisfaction of seeing the Wolf lying *without hope of Relief* in a Ditch. This, said he, is the Reward of Villainy sent from the Gods.

N O T E S.

per Signification of the Word *commodare*, is known to all. Cicero says, in the very same Sense, *Commodare tritici modios*.

8. *Bidens prospexit*. This Reading, which clears up the Sense of a Verse hitherto very perplex'd, we owe to the accu-

rate Heinsius, who meeting with *videns* in the Fragment of an ancient Manuscript, and sensible of the common Mistake in transcribing, of changing *B* into *V*, made it *Bidens*.

F A B. XVIII.

MULIER parturiens.

O R D O.

*Nemo libenter recolit locum
ex cuius laetitiae.*

*Mulier, partu infante,
et his mensibus, jacebat
benti cibus fribiles genitus.
Vir hortatus, ut recipi-
peret corpus lebo, quo me-
lora deponeret matutinum o-
mnis. Illa inquit, minime
expida malum posse finiri illo loco, quo conceptum est initio.*

NEMO libenter recolit, qui læsit, locum. Infante partu, mulier, actis mensibus, Humi jacebat, fribiles genitus ciens. Vir est hortatus, corpus lecto reciperet, Onus maturum melius quo deponeret. Minime, inquit, illo posse confido loco Malum finiri, quo conceptum est initio. S

N O T E S.

1. *Infante partu.* Plutarch relates this, not as a Fable, but a true History.

Ibid. Adiis mensibus. *Adiis* for *exadiis*, which use of the Word is very frequent among the Clafficks. So *Livy* viii. 26.

Adiis benere triumphus; and *Quintilian* Decl. vi. 8. *per annos pariter actos.*

5. *Onus matutinum.* I have preferr'd this to the common Reading *Onus naturæ*, as it gives a more fix'd and settled Idea, and determines

F A B. XIX.

CANIS parturiens.

O R D O.

*Bladitiae mali bonitatis
habent infidias, quas sub-
jeoti versus monent ut vi-
tare.*

*Canis parturient quum
rogasset alteram Canem,
et deponeret fætum in ejus
tegmine, impetravit fa-
cile. Dein Canis fæta
adseruit prius Cani respecti locum suum,*

HABENT infidias hominis blanditiæ mali, Quas ut vitemus, versus subiecti mo- nent.

Canis parturiens quum rogasset alteram, Ut fœtum in ejus tegurio deponeret, Facile impetravit: dein reposcenti locum 5 Preces

1. *Habent infidias blanditiæ.* Nothing is more just than this Moral. Smooth Speeches commonly cover deep Deceit, and the more artful and insinuating these are, the greater Cause we have to suspect the

Designs of the Flatterer. We may very aptly in this Case apply that Verse of *Lu-*

cilius: *Quo to blanditior, loc tanto vehementius mordet.*

F A B L E

F A B L E X V I I I.

The Woman in Labour.

NO Man returns with Good-will to the Place where he has been once in Danger.

A Woman taken in Labour at the End of her Months, threw herself upon the Ground, uttering mournful Groans. Her Husband advised her to go to Bed, where she might with more Ease be delivered of her ripe Burden. “ I can never believe, “ replied she, that my Griefs will end in a Place where they “ had their first Beginning.”

N O T E S.

determines the Sense with the utmost Clearness. For *deponere onus naturæ* may signify the same as *aluum exonerare*, or in general be made to stand for any natural Evacuation. *Deponeret* is a Word used in Consequence of the Metaphor of a Burden, which as it is expressive and just, frequently occurs in Authors: whence the above

Word comes to be look'd upon as one of the most proper in the Case of Child-bearing, and is more frequently emloy'd than any other. *Catallus xxxv.*

*O Latonia, maximi
Magna progenies Jovis,
Quam mater prope Deliam
Deposivit olivam.*

F A B L E X I X.

The Bitch upon Whelping.

THE insinuating Speeches of a designing Friend are so many dangerous Snares; which how carefully they ought to be shun'd, may be learn'd from the following Lines.

A Bitch just ready to whelp, having entreated of another that she might be deliver'd of her Young in her Kennel, easily obtain'd the Favour. Afterwards, when she return'd to demand again

N O T E S.

6. *Tempus exorans breve.* The Verb *exorare*, is applied either to Men or Things: *exoro aliquem*, or *aliquid*. Thus *Terence, And. Act. iii. Sc. 4. 13. Gnatam ut det ero, nixque id exoro.* And *Plautus* frequently in the same manner: *Hanc veniam illis sine*

to exorem. Taken in a strict and proper Sense, it means *to obtain after earnest and repeated Entreaties.*

7. *Ducere.* She begg'd a little Time for her Whelps, till they were so far grown up that she could lead them out, that is, till

Exorari tempus breve, dum possit ducere catulos firmiores. Hoc tempore quoque cœsantes, prima Canis cœpit flagitare rabile validius. Canis seta inquit, si paternis esse par sita, et mea turbæ, cedam e loco tuo.

Preces admovit, tempus exorans breve, dum firmiores posset catulos ducere. Hoc quoque consumto, flagitare validius Cubile cœpit. Si mihi & turbæ meæ Par, inquit, esse potueri, cedam loco. 10

N O T E S.

they should be in a Condition to walk of themselves, and follow her. This is the obvious Meaning of the Verse, which stands in no need of Correction to clear the Sense, as

F A B. XX.

CANES famelici.

O R D O.

Confusa fratum non sed caret objecta, sed detrat quoque mortales ad periculum.

Canes viderat corium deterratum in furore: ut præfere facilius cœsse id extractum, cœpere ebibere aquam: sed rupti ferire priusquam contingenter quod petierant,

STULTUM consilium non modo effectu caret, Sed ad perniciem quoque mortales devocat. Corium depresso in fluvio viderunt Canes: Id ut comedisse extractum possent facilius, Aquam cœpere ebibere: sed rupti prius 5 Periere, quam, quod petierant, contingerent.

5

N O T E S.

2. *Detrat.* Commentators observe that this is a Word used but seldom, and more commonly to express running into Hazard and Distress, than Prosperity or good For-

tune. In like manner as *devenire in cœpitatem, manus boarium, &c.* and *in mala incidere.*

3. *Corium.* We may observe a certain Propriety

gain

gain her Place, the other spared no Pains nor Addresses to obtain so much Time, as that her Young might gather Strength, and be able to follow her. When this also was expired, she began with a more peremptory Air to demand her Kennel. To which her false Friend: “ If you are an equal Match for me and my whole Race, “ I'll frankly yield the Place to you.”

N O T E S.

as Bentley contends, when he changes it to, *Dum firmiores possent catuli incedere.* For this Reading properly neither alters the Sense, nor makes it clearer.

F A B L E XX.

The Hungry Dogs.

A N ill-judg'd Project is not only without Effect, but often brings on the Ruin of those who engage in it.

Some hungry Dogs happening to see a *bleeding* Hide sunk in a River, fell to drinking up the Water, as the shortest way to come at the inviting Morsel. But they all burst before they could touch the Hide they were so eager to devour.

N O T E S.

Propriety in the Fiction of this Fable. A Hide was of all other Things the most likely to set the Dogs eagerly to work; it being what they are remarkably fond of. Horace, to express one sticking close by a good Prospect, L. ii. S. 5. 83. says: *Ut canis a curio numquam abserrabitur, &c.*

F A B. XXI.

LEO SENEX, APER, TAURUS & ASINUS.

O R D O.

Quicunque amisi dignitatem pristinam, etiam ignorans in casu gravi.

*Quare Leo defecus annis, et desertus viribus, jaceret humi trahens extre-
mum spiritum, Aper venit ad eum fulmineis dentibus, et vindicavit veterem injuriam: in-
festis Taurus mox confudit cornibus Hostile corpus. Asinus, ut vidi ferum-
impune laedi, calcibus frontem exterit.*

Quicumque amisit dignitatem pristinam, Ignavis etiam jocus est in casu gravi. Defectus annis & desertus viribus Leo quum jaceret, spiritum extremum trahens, Aper fulmineis ad eum venit dentibus, Et vindicavit iactu veterem injuriam: Infestis Taurus mox confudit cornibus Hostile corpus. Asinus, ut vidi ferum-impune laedi, calcibus frontem exterit. At ille exspirans: Fortes indigne tuli Mihi insultare: te, naturæ dedecus, Quod ferre certe cogor, bis video mori. Quod ferre certe cogor, bis video mori. At ille exspirans ait: tuli indigne fortis insultare mihi: quod cogor ferre te, dedecus naturæ, certe video mori bis.

10

5. Aper

N O T E S.

3. *Defecus annis.* *Esfeebled by Years.* The Expression in the Original is somewhat singular; *defecus annis, quem scilicet anni deficiebant.*

Nem vix morti propior est cotidie.

A Man whose Term of Life is Sixty-five Years, when he arrives at Sixty, it may be said that his Years vanish, *Anni deficiunt,* because now only five Years of his Life remain.

F A B. XXII.

MUSTELA & HOMO.

O R D O.

Mustela presa ab homine, quem vellet effugere infestam tecum, inquit, quae parsce mihi, que purgo domum tibi muribus.

Mustela ab Homine prensa, quem instantem necem Effugere vellet; quæso parce, inquit, mihi, Quæ tibi molestis muribus purgo domum.

Respondit

N O T E S.

5. *Gratiam effet.* The same as *gratiam latrare;* it would lay me under an Obligation. The Acknowledgment due for any Benefit, is to be rated by the Intention of the Doer. For if what is done by another,

merely with a View to his own Interest, accidentally redounds to my Advantage, where is the Obligation? The Man therefore reasons justly in the Fable.

6. Res.

F A B L E XXI.

The OLD LION, BOAR, BULL and ASS.

WHOEVER has once fallen from his first Dignity, becomes in his Misfortunes the Jest even of the most despicable.

A Lion enfeebled by Years, and forsaken of his Strength, lay extended on the Ground, ready to breathe his last. A Boar came upon him with his threatening Tusks, and took Revenge for an old Injury that had been done him. The Bull next gored his hostile Sides with his pointed Horns. When the Ass saw the Lion thus insulted, and unable to resent the Affronts, he kicks him in the Forehead with his Heels. Upon which he just expiring said : “ I bore with Indignation the Insults “ of my braver Foes ; but that I am thus forced to bear “ with a Coward, the Jest and Scorn of Nature, it seems as if “ I suffer’d a double Death.”

N O T E S.

5. *Aper fulmineis.* This was an Epithet commonly given by the Latin Poets to the Tusks of the Boar : Thus *Ovid Metam.* x.

Fulmen babent acrie in aduncis dentibus apri.

And again :

Fulmino celeres dissipat ore canes.

12. *Bis videor mori.* This was an usual Way of speaking among the Romans, to express great Anguish, and therefore is very aptly put into the Mouth of the Lion, to signify what he felt upon seeing himself insulted by the most despicable of all Animals.

F A B L E XXII.

The MAN and the WEASEL.

A WEASEL caught by a Man, and willing to avoid the Fate that threaten’d her ; Pray, says she, spare my Life, for ’tis I that keep your House free of noxious Mice. The Man

N O T E S.

6. *Reliquis quas.* So *Heinsius* reads, instead of *reliquis quæ* ; which was the former Reading. The Romans used indifferently *reliquia*, *—rum* and *reliquæ*, *—rum*.

Plautus has the first in his Comedy, called *Miles gloriosus*,
At pedites tibi reliquia erant, si vivarent.
 And *Petronius* the other, Chap. 67.

Ille respondit: si faceres
hoc mea causa, esse gra-
tum, et dedicerem teziam
suppici: nunc quia labo-
ras ut fruoris reliquiis,
quas illi feceris, et si-
mul et deuses ipsos, nati-
te impetrare varam bene-
ficium sibi. Aque la-
tutia, dedit improbam
Mofzlam leto.

2. *gaucis privata u-*
litas servit sibi; et qui ja-
ctant iuste meritum imprudentibus,
debet agnoscere hoc exem-
plum dictum in se.

Respondit ille: faceres si caussâ meâ,
Gratum esset, & dedissem veniam supplici!
Nunc quia laboras, ut fruoris reliquiis,
Quas sunt rosuri, simul & ipsos devores,
Noli imputare vanum beneficium mihis.
Atque ita locutus, improbam leto dedit.

Hoc in se dictum debent illi agnoscere, 10
Quorum privata servit utilitas sibi,
Et meritum inane jactant imprudentibus.

3. *gaucis privata u-*
litas servit sibi; et qui ja-
ctant iuste meritum imprudentibus,
debet agnoscere hoc exem-
plum dictum in se.

N O T E S.

1. *Nisi reliquias pueris diviserit.*

And so our Poet again, Book V. Fable 4.
reliquiae bordi.

8. *Imputare beneficium.* To place a Ser-
vice to the Account of any one. *Vanum
beneficium*, a pretended Service, where there
is nothing real or design'd; for Mice are
the proper Prey of the Weazel.

10. *Hoc in se dictum.* This is the Mo-
ral of the Fable. It was intended as a

Reproof to them, who minding only them-
selves and their own Interest, would yet
pretend to make a Merit of their Behav-
iour to others. There is nothing more below a
truly great Mind than this, as is admirably
expressed by Terence in his *Andrian*, where
he introduces *Pambilius*, who wanted on
his own Account to decline the Match with
Philaromena, speaking thus to *Cbarinas*:

Audi

F A B. XXIII.

C A N I S F I D E L I S.

O R D O.

Homo liberalis repente
est gratia faleis, tendit
debet iuris peritis rerum.

Quare fur roberum mi-
siasset panem Cazi, tentans
an posset capi cibo objecto:

REPENTE liberalis, stultis gratus est;

Rerum peritis inritos tendit dolos.

Nocturnus quium fur panem misisset Cani,

Objecto, tentans, an cibo posset capi:

Heus,

N O T E S.

2. *Rerum peritis.* This is the Emenda-
tion of *Bentley*, instead of *verum peritis*,
which was the old Reading. 'Tis certain
that *peritus* is often used absolutely, and
often too with a Genitive or Ablative; so
that as both Methods of Expression are e-
qually in Use, it is hard to determine which
ought to be preferr'd. *Burman*, who has
adopted *Bentley's* Reading, tells us, that

this Verse is to be understood of Ministers
of State; who watching over the Affairs
of the Kingdom or Prince, are often soli-
cited by Bribes to betray their Trust. But
these, as they are generally Men *prudentes*
rerum, are not easily to be imposed upon
by such Offers: On the contrary a sudden
Liberality from no apparent Cause, raises
their Suspicion. So that we oft-times meet

Man answer'd; If you did this out of Regard to me, it would be grateful, and I should readily grant a Remission of your Punishment; but as you labour only to enjoy the Leavings which they would otherwise gnaw, and to eat up also the Mice themselves, 'tis in vain to place this pretended Service to my Account. Having said this, he instantly dispatch'd the wicked Animal.

They who have only in View their own private Interest, and yet would make a Merit of their Services with the simple and imprudent, ought to know their own Picture in this Fable.

N O T E S.

Audi nunc jam;
Ego, Cbarine, neutquam officium liberi esse
bominis puto,
Cum is nil promercat, postulare id gratiae
apponi fibi:
Nuptias effugere ego istas malo, quam tu
adipiscier.

“ Hear me now, *Cbarinus*: I think it much below a Man of Spirit to require that Services be plac'd to his Account, in

“ which he had no particular View of obliging. Know then that I am no less anxious to avoid this Marriage, than you are to compass it.”

This vain-boasting, when the Truth comes once to be discovered, exposes a Man to Contempt. It is accounted unhandsome to pretend too much even in real Benefits; how much more so, when there is not an Intention to oblige?

F A B L E XXIII.

The TRUSTY House-Dog.

THE Man who becomes liberal all of a sudden, may gain upon Fools, but he in vain lays Snares for the more knowing.

A Thief one Night throwing a Crust of Bread at a Dog, in Hopes to gain him by the alluring Morsel. Soho, returns he,

N O T E S.

with *periti rerum*, and *rerum prudentia*; and *prudentes* in Authors, when they speak of Men who have had long Acquaintance with human Nature. *Pliny* xii. 18. *Periti rerum affeverant.* *Ter. And.* v. 4. 7. *Homines adolescentes imperitos rerum.* This Conjecture, if not altogether satisfying, is yet

very ingenious, and gives a good Moral to the Fable.

5. *Heus si inquit.* The Particle *si* is an Addition of *Heinsius*, to whom the Sentence appear'd imperfect without it. Commentators formerly explain'd it thus: *Intelligo quid velis, vis ut ne latrem, sed multum falleris.*

Cmis iepit ; bosi, si
vis præcludere meam Ex-
gues, te latrem pro redi-
xix, falloris multum.
Namque ista subita me jubet benignitas
et facias horum mea culpa.

Heus, si (inquit) linguam vis meam præcludere, 5
Ne latrem pro re domini, multum falleris.
Namque ista subita me jubet benignitas
Vigilare, facias ne mea culpâ lucrum.

N O T E S.

Lex. But according to the Correction of 1 distinct.

Heifex, the Sense is much more c'ear and 6. *Pro re domini*, *Res* is a general Word, and

F A B. XXIV.

R A N A *rupta* & B o s.

O R D O.

*Iepi perit, dum vult
miseri poterit.*

*Rana quendam conspexit
Bovem in prato, et inde
iuvicidie causa magnitudi-
nis, inflavit rugosam pel-
lem: tunc interrogavit
siccata, an esset latior
Bova. Illi responderunt.*

*Rufus intendit cutem
Majore nisu; & simili quaesivit modo,
Quis major esset. Illi dixerunt Bovem.
Novissime indignata, dum vult validius
Inflare sese, rupto jacuit corpore.* 10

*Illi dixerunt Bovem. Novissime Rana indignata, dum vult inflare sese validius, jacuit rupto
corpore.*

INOPS, potentem dum vult imitari, perit.

In prato quondam Rana conspexit Bovem,
Et, tacta invidiâ tantæ magnitudinis,
Rugosam inflavit pellem: tum natos suos
Interrogavit, an Bove esset latior. 5

Illi negarunt. Rursus intendit cutem
Majore nisu; & simili quaesivit modo,
Quis major esset. Illi dixerunt Bovem.
Novissime indignata, dum vult validius
Inflare sese, rupto jacuit corpore. 10

N O T E S.

1. *Iepi*, &c. This Moral is just and useful, as it cautions against a Vice but too common. Almost every Man's Observation will furnish him with Instances, where Men with an easy moderate Fortune might have been happy, but by striving to rival others of superior Rank, have undone themselves. This ridiculous Humour is here very aptly represented, by the Fable of a silly diminutive Animal, vainly swelling herself up to the Size of a great One.

5. *An Bove esset latior.* Horace has given us the same Fable, but told with wonderful Life and Spirit.

————— *Illa regare:*
Quæstare? non tandem se inflans; sic
magno suisset?
Major dimidio: non tanta? cum magis
atque
Se magis inflaret: non si te reperis; in-
quit,
Per eis.

The

he, if you think to silence me by this Lure, or prevent my Barking to guard my Master's Effects, you are much deceived; for this sudden Liberality commands me to double my Care, that you mayn't, through my Negligence, succeed in your Designs.

N O T E S.

and commonly us'd to express a Man's Conquest. whole Fortune, whether by Inheritance or

F A B L E XXIV.

The Ambitious Frog and the Ox.

MEN of narrow Fortunes, ruin themselves, by affecting to imitate the Great.

A Frog happened to spy an Ox grazing in a Meadow, and smit with Envy at the unusual Bulk, blew up her wrinkled Skin, and ask'd her young ones if she was yet as big as the Ox. They told her not. Again she strains her Skin with greater Efforts, and ask'd, in like Manner, which was biggest? They answer'd, the Ox. At last, full of Indignation, while she strains with all her Might to rival the Ox, she burst upon the Spot.

N O T E S.

The Reader will observe, that Horace enlivens his Relation very much. He was writing Satire, and therefore gives it a Turn of Ill-Nature that better suited his Design. Our Poet on the contrary, as he was writing a Fable for Instruction, affects a simple plain Stile, and has succeeded almost beyond Example.

10. *Rupto jacuit corpore.* *Jacere* is for the most part us'd of those who perish by a

violent Death. *Sen. Troad.* ver. 224.
Et causa litis regibus, Chryse, jaces.

Hence *jacenter* is often put for *occisos*, as in *Corn. Nep.*

Neminem jacentem ueste sppliavit.
But in this Place it elegantly implies a Satirical Joke, mix'd with Reproach of the Frog's Vanity, as in Fable XXVII.

O Cami, merito jacer.

F A B. XXV.

CANIS & CROCODILUS.

O R D O.

*Qui dant prava cauti-
bus cautiis bonis:bas, et
perdunt operam, et deri-
derantur turpiter.*

*Traditum est Canes bi-
bere in Nilo flumine car-
reates, ne rapiantur a
Crocodilis. Iziter cum Ca-
nis cœpisset bibere currens,
Crocodilus dixit sc: Ac-
cede, lambe quamlibet usq;
pota leniter, & noli verteri
aiks, inquit, At ille respondit, nebercule facerem, nisi scirem te esse cupidum carnis meæ.*

CONSILIA qui dant prava cautiis hominibus,
Et perdunt operam, & deridentur turpiter.
Canes currentes bibere in Nilo flumine,
A Crocodilis ne rapiantur, traditum est.
Igitur cum currens bibere cœpisset canis, 5
Sic Crocodilus: quamlibet lambe otio,
Accede, pota leniter, & noli dolos,
Inquit, vereri. At ille, facerem mehercule,
Nisi esse scirem carnis te cupidum meæ.
pota leniter, & noli verteri
aiks, inquit, At ille respondit, nebercule facerem, nisi scirem te esse cupidum carnis meæ.

N O T E S.

1. *Consilia qui dant, &c.* 'Tis dangerous to trust to any one's Advice, where it is his Interest to deceive us. Whatever Appearances he may put on of Generosity, and Disregard to himself, yet these are but Disguises, the more effectually to ensnare

us. Such, when they have once removed all Suspitions of their designing any thing against us, are apt to think we will be the readier to follow their Advice, and so fall a Prey to Deceit. A Man of true Prudence and Caution, discerns this at once, and

F A B. XXVI.

VULPES & CICONIA.

O R D O.

*Nocendum est nulli; ver-
si quis leserit te, hæc fa-
bella admetit offensionem
esse multandum simili
juri.*

*Vulpes dicitur prior in-
vitasse Ciconiam ad cœnam,
et posuisse illi liquidam for-
bitionem in patena, quam
excessu Ciconia patuerit nullo modo gustare:*

NULLI nocendum; si quis vero læserit, 5
Multandum simili jure fabella admonet.
Vulpes ad coenam dicitur Ciconiam
Prior invitasse, & illi in patena liquidam
Posuisse sorbitonem, quam nullo modo
Gustare esuriens potuerit Ciconia:

Quæ

N O T E S.

1. *Nulli nocendum.* It is imprudent, as well as contrary to good Manners, to affect another, or endeavour to be witty at his Expence. This Treatment provokes to make Reprisals, and it often happens, that the Person to whom the Injury is done, falls

F A B L E XXV.

The Dog and the Crocodile.

THEY who give ill Advice to Men of Caution, lose their Labour, and shamefully expose themselves to Laughter.

We learn from Tradition, that Dogs run as they drink of the Water of the Nile, for fear of being seiz'd by the Crocodiles. As therefore a Dog in running along began to drink, the Crocodile thus address'd him. Approach boldly and drink, nor fear any thing from me. To which the Dog. I would do it indeed with all my Soul, were I not sensible that you coveted my Flesh.

N O T E S.

and therefore, though seemingly he may take their Counsel in good part, will follow it only so far, as he sees it may be done with Safety.

3. *Canes currentes.* This is spoken of by Pliny, in his Natural History, as an undoubted Truth, Book VIII. *Certum est, juxta Nilum amnem Canes currentes lambere,*

ne Crocodilorum aviditati occasionem praebant.

Ib. Nilus flumine. The *Nile* is a River of *Ægypt*, famous on account of its annually overflowing the Country, and rendering it by that means the most fertile Kingdom in the World.

F A B L E XXVI.

The Fox and the STORK.

WE ought never wilfully to hurt another; but if peradventure any Injury is offer'd us, this Fable will teach how to repay it in kind.

The Fox is said to have given a Stork the first Invitation to Supper, and to have presented her with a Mess of Soup in a wide shallow Dish, which the hungry Stork could by no means taste;

N O T E S.

Falls upon something that mortifies his Adversary in good earnest, as is exemplified in the most lively Manner in this Fable. Good-nature is every where esteem'd and

valued, and never fails to endear a Character: But the Man who laughs at all the World, must expect to be laugh'd at in his Turn; and it were ridiculous in him to complain

Quæ Ciconia quæ revocasset Vulpem, pœsæ lagræm plexæ intrito cibo. Ipsa inferens refractæ laic satiatur, et torquet convivæ fame: quæ conviva cum lamberti collis legum frœs, accepimus valorem peregrinam factam esse Vulpi: Quisque debet pari exemplis sua æquæ animis.

Quæ Vulpem quum revocasset, intrito cibo plenam lagonam posuit: huic rostrum inferens Satiatur ipsa, torquet convivam fame: Quæ quum lagonæ frustra collum lamberet, 10 Peregrinam sic locutam volucrēm accepimus: Sua quisque exempla debet æquo animo pati.

N O T E S.

complain of Ill-usage, where he was himself the first Aggressor.

4. *Liquidam* is *parē pœsæ* *farbitiæ*. As the Stork has a long Bill, the Fox here falls upon a double Contrivance to disappoint her. He presents a wide shallow Dish, whence she could take but little at a Time, and to compleat the

Matter, this is fill'd with a liquid Mess, which added still to the Difficulty, for as the Stork could but just dip in the Point of her Bill, she was very little the better all the while.

7. *Intrito cibo*. Meat brokēn, mash'd, or made small.

8. *Plenam*

F A B. XXVII.

CANIS & THESAURUS & VULTURIUS.

O R D O.

Haec res (i. e. fabella) pœsæ esse coœvæces avaris hominibus, et illis qui nati baziles fuderit dici locupletes.

Canis effodiens eTa baziles incepit thesaurum, et quia violarat quia Manes Deos, Injecta est illi divitiarum cupiditas, Poenas ut sanctæ religioni penderet.

HÆC res avaris esse conveniens potest, Et qui humiles nati, dici locupletes student.

Humana effodiens ossa, thesaurum Canis Invenit, & violarat quia Manes Deos, Injecta est illi divitiarum cupiditas, Poenas ut sanctæ religioni penderet.

Itaque

N O T E S.

1. *Haec res*. This Moral which Phædrus presents us with at the Beginning of the Fable, does not at first sight seem so exactly to answer. The Reader will be rather apt to fancy, that it was intended to caution us against giving way to our Passions, or allowing them to gain so great a Mastery over us, as to hurry us into the Commission of what is unlawful. This is, indeed, the Moral of the first Part of the

Fable, which is no more than an Introduction to the other, which more immediately includes the Poet's Moral.

4. *Manes Deos*, The *Dii Manes*, according to some, were the Infernal Deities, to whom Sacrifices were offered, and other Rites paid; but in a more strict and proper Sense they meant the Souls of the Dead, the Souls existing in a State of Separation from the Body. Hence we have the Reason,

taste; who inviting the Fox in her Turn, set before him a narrow-mouth'd Jar full of minced Meat, into which thrusting her long Bill, she fed with Pleasure, while her Guest tortured with Hunger, stood all the while licking the Brims to no Purpose; upon which the outlandish Bird is said to have made this smart Speech. Every one ought patiently to bear ill Treatment, where he himself has set the first Example.

N O T E S.

8. *Plenam lagonam.* *Lagona*, or *laguna*, properly a Jar or Vessel with a narrow Mouth, in the Nature of our Bottles. The Stork with her long Bill could easily come at the Meat, whereas the Fox could not touch it, and therefore was obliged to rest contented with licking the Neck of the Bottle. This was taking a severe Revenge, and repaying him in kind, according to the

Sentence usually put at the Head of this Fable. *Par pari refertur.*

11. *Peregrinam volucrem.* The Foreign or Outlandish Bird. So Petronius Arbiter, Cap. 55. *Ciconia etiam grata, peregrina, hospita.* Some take *peregrinam* here for *peregrinantem: quæ quotannis peregre abire et reverti solet.* But this is only Conjecture.

F A B L E XXVII.

The Dog, the TREASURE and the VULTURE.

THIS Fable may be applied to Men of a covetous Temper, and such as though but meanly born, affect yet to be counted rich and powerful.

A Dog in scratching up some human Bones from a Grave, chanced to light upon a Treasure; and because he had openly violated the infernal Manes, he was suddenly seized with an insatiable Desire after Riches, as a just Punishment for his Profanation of Religion. While therefore he eagerly watches over the darling Gold,

N O T E S.

son, that old Sepulchral Monuments were inscrib'd *Duis manibus.* Some think that they are the same with those call'd Genii by the Ancients, who did not wholly forsake even dead Bodies, but inhabited the Sepulchres.

6. *Pœnas ut sanctæ religioni penderet.* That is, *ut penderet pœnas violatæ religioni sepulchorum.* For it was accounted a great Crime among the Ancients, to violate

the Allies of the Dead. So Cicero *de legibus:* *Dram maximus fura sanctæ sunt.* And Virgil *A. III.*

*Quid miserum Ritus lacerat? jam parce
sepulchris:*
Parce piis scelerare manes.

10. *Regales opes.* Literally the Wealth of Kings, but is here to be taken as a general Expression, denoting great Riches; for among the Poets nothing is more common

*Iaque dum custodit aurum,
oblitus cibi, consumptus est
fame. Super quem Vel-
taris flax, fertur locu-
tes sic: O Canis, jaces
hic merito, qui conceperis
trivio, et educatus fier-
cet, conceperis subito opes
regales.*

Itaque aurum dum custodit, oblitus cibi, . . .
Fame est consumptus; quem stans Vulturius su-
per

Fertur locutus: O Canis, merito jaces,
Qui concupisti subito regales opes,

Trivio conceptus, & educatus stercore.

10

N O T E S.

mon, than to call great Men Kings. So |

Regibus hic mos est, ubi equi mercantur.

Horace Book I. Sat. 2.

ii. Trivio conceperis, et, educatus stercore.

Literally,

F A B. XXVIII.

VULPES & AQUILA.

O R D O.

*Homines quævis sub-
iecti debent metuere belli-
les, quia vindicta pater-
ocili solertia.*

*Quævis Aquila pater-
ocili catulus Vulpes, pe-
nitque nido pullis suis, ut
carperent escam. Mater
persecuta hanc incipit crare,
et impetrat tantum luctum
sibi misere. Ila con-
tempnit, quippe terra ipso
loco. Vulpes rapit faciem
ardentem ab aro, circum-
daturque tunc arborum
flamnis, misericordem
besti dicens janguis. Aquila, ut eriperet suos,
incolumes natos supplex Vulpis tradidit.*

Q UAMVIS sublimes debent humiles metuere,
Vindicta docili quia patet solertiæ.

Vulpinos catulos Aquila quondam sustulit,
Nidoque posuit pullis, escam ut carperent.

Hanc persecuta mater orare incipit,
Ne tantum miseræ luctum importaret sibi.
Contempsit illa, tuta quippe ipso loco.

Vulpes ab aro rapuit ardentem facem,
Totamque flammis arborem circumdedit,
Hosti dolorem damno miscens sanguinis.

Aquila ut periclo mortis eriperet suos,
Incolumes natos supplex Vulpis tradidit.

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*besti dicens janguis. Aquila, ut eriperet suos
incolumes natos supplex Vulpis tradidit Vulpis natos
incolumes.*

N O T E S.

1. *Quævis sublimes.* There is nothing more ridiculous than for Men to presume upon their Birth and Station, as if that gave them a Right to insult others. A Man of true Spirit will never bear an Injury without resenting it, and Ingenuity will fall upon a thousand Ways to wreck its Vengeance where real Offence has been given.

2. *Pater.* The Verb *pater* is used by the Classicks with great Latitude. Phædrus has not here stretched it beyond its usual Signification. Cicero uses it in much the same Sense in his Oration for Balbus. *Injuriosum est, bis præmiis exclusis esse fidelissimos socios, quæ patentes stipendiariis, patentes bestibus, patentes sape servis.*

3. *Ardentem*

Gold,

Gold, forgetting necessary Food, he is starved to Death. A Vulture hovering over him, is reported to have made this apt Reflection. Ridiculous *Puppi*, you justly lie here breathless, who though born among Cross-ways, and bred up in the most sordid Manner, had yet the vain Ambition to aspire after great Wealth.

N O T E S.

Literally, Born in Crossways, and bred up in Dung. *Trivium, (ex tribus viis)* a Place where three Ways meet. The Meaning is ; that you of mean Birth, and bred up in the most sordid Manner, should thus aspire above your proper Rank.

F A B L E XXVIII.

The Fox and the EAGLE.

MEN even in the highest Station, should be cautious of provoking those below them, because Opportunities of Revenge are always ready to Men of Spirit and Address.

An Eagle one Day carried off a Fox's Cubs, and placed them in her Nest for Food to her young ones. The Mother following her, began to implore submissively, that she would not bring upon her so great a Load of Grief. But the Eagle despised her Prayers, confiding in her Situation, that secured her from all Insults. The Fox, full of Resentment, snatch'd a Firebrand from an Altar, and immediately set the whole Tree in a Flame, resolving to mortify her Enemy, though with the apparent Loss of her own Blood. The Eagle anxious to rescue her young Ones from the Danger, restored in a suppliant Manner to the Fox, her Cubs safe and sound.

N O T E S.

8. *Ardentem facem.* Schoppius fancies the Epithet *ardens* superfluous, imagining that *fax* of itself expresses all that's necessary; but in this he has fallen into an evident mistake; for *fax* in the Propriety of the Word signifies no more than a Piece of Wood cut and prepar'd, so as to be readily lighted on Occasion. *Virgil* uses it in this Sense in his first *Georgick*, 292.

— *Ferroque facies inspicat acuto.*
10. *Damno sanguinis.* It is uncertain whether we are to refer this to the Young of the Eagle or the Fox. I have chosen in the Version to follow the latter, as what seems most natural and expressive. The Fox rather than not be revenged upon her Enemy, would pursue her Design, though with the inevitable Loss of her own Young.

F A B. XXIX.

ASINUS irridens APRUM.

O R D O.

*Senti plorique domi-
ceptant leonem risum, de-
fringunt alios gravi con-
tra, et concitant pericu-
bus nescium fibi.*

*Afetus quoniam obvius
fuisse Apro, inquit; fra-
ter, scilicet: Ille indignans,
repudiat officium, et que-
rit cur velit nesciri sic?
Afetus demissus pene ait:
si negas me esse fuisse
tibi, certe hoc est simile
tuo rebus. Aper quoniam
vellet facere impunitum genitum, repressit iram: et respondebat;
vindicta est facilis mihi, sed
nisi inquinari ignorare sanguine.*

PLERUMQUE stulti risum dum captant levem,
Grayi defringunt alios coactumelia,
Et sibi nescium concitant periculum.

Asellus Apro quum fuisset obvius,
Salve, inquit, frater. Ille indignans repudiat 5
Officium, & querit, cur sic mentiri velit?
Afinus demissus pene: si similem negas
Tibi me esse, certe simile est hoc rostro tuo.
Aper quum vellet facere generosum impetum,
Repressit iram: Et, facilis vindicta est mihi: 10
Sed inquinari nolo ignavo sanguine.

N O T E S.

1. *Plorique fulti.* Fools are not only of all Creatures the most contemptible, but generally incorrigible. Their Endeavour to appear witty at the Expence of others, instead of making them esteemed, affords only fresh Laughter of Detractors, and often exposes them to Danger. Their Meanness is for the most part their chief Security, and if they escape without, it is owing to the thorough Ostracism: they are held in by their Adversaries, who think it below them to take Revenge where it may be had so easily.

2. *Risum dum captant levem.* Risus levissimus, is here opposed to the gravity, *coactumelia* of the next Verse, and signifies a vain or indecent Laughter, in which Sense it is used both by Tully and Quintilian; Inst. Lib. VI. *Cum videntur sis levissim, et que a scurris, nimis, insipientibus deinceps sepe moveatur, tamen babet vim, nescio an impotestim.*

3. *Nescivum.* This is a Word not in Use among the first and best Latin Writers, though Pliny has it several Times. Phædrus wrote when the Roman Language was beginning

F A B L E

F A B L E XXIX.

The Ass deriding the Boar.

FOOLS often, while they affect vain Mirth, treat others with insupportable Contempt, and thereby expose themselves to imminent Dangers.

An Ass happening to meet a Boar on the Road, *Brother*, says he, your humble Servant. The Boar with an Air of Disdain rejects the too familiar Title, and asks him how he came to utter so impudent a Falshood. Nay, says the Ass, if you deny me to be akin to you, I have at least that about me which very much resembles your Snout. The Boar just ready to make a furious Onset, recollecting, suppress'd his Rage: It were easy for me, says he, to take a severe Revenge, but I disdain to be defiled by the Blood of so base a Creature.

N O T E S.

beginning to be upon the Decline; which Corruption appeared first in these Derivative Words. Thus *Petronius*, a Writer of the same Age, has *absentivus*; and that this Manner of forming Adjective Nouns was not disagreeable to our Poet, appears from his Use of it more than once; as B. III. 5. *Infititus* for *Infitivus*; and Book V. *Vacivit*.

5. *Repudiat officium*. Viz. *Officium salutationis*. Thus *Suetonius* in the Life of *Augustus*, Chap. xxvii. and 52. *Ne quem officii causa inquietaret*. Sometimes too it

signifies Address, or the Manner of making Court to another. *Pliny*, Book I. Ep. 5. *Paucos post dies ipse me Regulus convenit in praetoris officio*. That is: as I was going to pay my Respects to the Praetor.

9. *Generosum impetum*. An Attack worthy of his Race and Kind; for so the Adjective *generosus* commonly signifies: as in *Cicero*, in his *Brutus*: *Voce, motu, forma quoque magnifica et generosa*; and *Corneilius Nepos*, in his Life of *Atticus*: *generosi discipuli*.

F A B. XXX.

RANÆ metuentes TAURORUM prælia.

O R D O.

Homines labrant, ubi potentes dissident.

Rana in palude ietans pugnam Taurorum, ait: Hoc, quanta pernicies infestat eis! Interrogata ab alia cur diceret hoc, cum boves decertarent de principatu gregis, degererent citam lige ab illis. Prima respondit: statim Taurorum equidem est separatio, ac genus est diversum; sed ille qui palpus regis exercitus profugerit, verius in secreta latibula paludis, et ceteris nos prænuntias duxit. Ita furor illorum pertinet.

HUMILES laborant, ubi potentes dissident. Rana, in palude pugnam Taurorum intuens,

Heu, quanta nobis instat pernicies! ait. Interrogata ab alia, cur hoc diceret, De principatu cum decertarent gregis, Longeque ab illis degerent vitam boves: Est statio separata, ac diversum genus; Sed pulsus regno nemoris qui profugerit, Paludis in secreta veniet latibula, Et proculcatas obteret duro pede. Caput ita ad nostrum furor illorum pertinet.

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N O T E S.

1. *Homines labrant.* The Ambition and Quarrels of Princes is always sure to fall heavy upon their People; nay, they often bear the whole Burden; while the others are only gratifying their particular Passions.

Quicquid dñe regis plectuntur Activi, says Horace, with as much Truth as good Sense. It is well for Men of inferior Rank,

who have it in their Power to live quiet and retir'd, when they see this, and are wise enough to avoid taking part in the Quarrel; for however remote they may think themselves from Danger, yet it often comes sudden and inevitable upon them, when they least apprehend it.

7. Eff

F A B. XXXI.

MILVIUS & COLUMBÆ.

O R D O.

Ille qui committit se tutandum bovinum improbo, auxilium requirit auxilia, invenit exitum.

QUI se committit homini tutandum improbo, Auxilia dum requirit, exitum invenit.

Columbæ

N O T E S.

1. *Qui se committit.* This is one of the most important and useful Instructions in Life,

especially in Matters of considerable Moment, because a false Step here is for the most part irretrievable, and often attended

F A B L E XXX.

The FROGS alarm'd by the Fight of the BULLS.

WHEN Princes are at Variance, the People always suffer by their Quarrels.

A Frog observing from a Lake two Bulls engaged in close Fight: Alas, says she, what a terrible Destruction threatens us! Being ask'd by another Frog why she spoke in that Manner, when they were disputing among themselves which should be Master of the Herd, and were so different from them in their Way and Manner of living. I own, replies the Frog, they have different Habitations, and are of a different Kind; but whoever is worsted, and driven from the Sovereignty of the Meadow, will not fail to take Refuge in the Marshes, and may probably crush some of us to Death with his hard Hoofs. You see then that we are more nearly concern'd in this their Rage, than at first you were aware of.

N O T E S.

7. *Est statio.* There have been several Conjectures as to the Reading of this Verse, that generally followed is *ratio*; but I am apt to think *statio* conveys a clearer and better Idea to the Reader. *They have different Habitations from us, we live in the Marshes, they in the Meadows.* And that the Word *statio* will bear this Construction, is evident

from *Virg. Georg. IV. 8.*

Principio sedes apibus staticque petendæ.

10. *Et proculatas obtinet.* The same as if he had said, *et proculabit.* *Ovid Metam. Lib. XII. ver. 373.*

*— Pedibusque virum proculat equi-
nis.*

F A B L E XXXI.

The KITE and the PIGEONS.

HE who trusts to the Protection of a Villain, instead of the Security he expected, often finds himself undone.

A Flock

N O T E S.

tended with the most fatal Consequences. Perhaps, the best Rule to guide our Judgment by in this Case, is to examine whether it is the Interest of the Person concerned to deceive, as it manifestly was of

the Kite in the Fable; for if so, common Sense will tell us, that we cannot be too much on our Guard; for though sometimes we meet with generous Tempers, above any Thing base and mean, yet the Thing

*Quæ Columbæ saepe fugiunt Miluum, et vi-
tæfect necem celeritate pœnæ, raptor vertit ca-
filiam ad fallaciam, et
decepit genitrix inerme tali
dolo. Quare patiens duci-
tis cœrum sollicitum, quam
creatis me regem ictu se-
dere, qui præfici vir tu-
tæ ab omni injuria? Ille
credentes tradidit sese Mil-
tæ; qui adeptus regnum,
cepit vesci singulas, et
exercere imperium sœvis unguibus.
Tunc tunc de reliquis dixit: Plenius merito.*

Columbæ saepe quum fugissent Miluum,
Et celeritate pennæ vitassent necem,
Consilium raptor vertit ad fallaciam,
Et genus inerme tali decepit dolo : 5
Quare sollicitum potius ævum ducitis,
Quam me creatis icto regem fœdere,
Qui vos ab omni tutas præstem injuriæ?
Ille credentes, tradunt sese Miluo : 10
Qui, regnum adeptus, cœpit vesci singulas,
Et exercere imperium sœvis unguibus.
De reliquis tunc una; Merito plectimur.

5

10

6. *Genus*

N O T E S.

is so rare, that it would be great Impru- | is, finding he was not like to succeed by an
dence to trust to it. | open Attack, he resolved to try what might

5. *Consilium raptor ad fallaciam.* That | be done by Treachery and Cunning.

6. *Genus*

A

A Flock of Pigeons who had often escaped the Talons of a Kite, and by the Swiftness of their Wings avoided the Death that threaten'd them, obliged this subtile Bird of Prey to have Recourse to Stratagem, who thus with artful Speeches deceived the feeble credulous Race. Why do you rather chuse to spend your Days in perpetual Anxiety and Fear, than with joint Consent make Choice of me for your King, who am so well able to defend you from all Insults? The credulous Pigeons readily consented to the Proposals of the Kite, who was no sooner in Possession of the Sovereignty, than he began to devour them one after another, and exercise Authority with his tremendous Talons. Upon which, one of those whom his Cruelty had not yet reach'd : " Alas! we suffer no more than the due Reward of our Folly."

N O T E S.

6. *Genus inermis.* Some read *inertes*, but the first is better, as being an Epithet that much more properly belongs to Doves: For they fly swiftly, and indeed in this lies their only Security against Birds of Prey; being provided by Nature for neither Offence nor Defence.

P H Æ D R I

F A B U L A R U M
LIBER SECUNDUS.

PROLOGUS.

O R D O.

Genus scribendi Æsopi continetur exemplis, nec aliud quidquam queritur per fabulas, quam ut error mortalium corrigatur, industriaque diligens acutus sit. Quicunque ergo iuncta fuerit narranti, dum capiat aurem, et servet factum propositum, commendatur re, non reuine accidens. Evidem servabimur sensis Æsopi omni cura: verum si libuerit aliquid interponere, varietas dictorum debet sensus, veliz, latet, ut accipias in basas parta.

EXEMPLIS continetur Æsopi genus, Nec aliud quidquam per fabellas quæritur, Quam corrigatur error ut mortalium, Acuatque sese diligens industria. Quicumque fuerit ergo narranti jocus, 5 Dum capiat aurem, & servet propositum suum, Re commendatur, non auctoris nomine. Evidem omni curâ morem servabo sensis: Sed si libuerit aliquid interponere, 10 Dictorum sensus ut delectet varietas, Bonas in partes, Lector, accipias velim.

Ita:

N O T E S.

1. *Genus Æsopi.* Some take *genus* here, for *genus humanum*, as if the Meaning were *Genus humanum continetur exemplis Æsopi.* The *Fables of Æsop* give us a true Picture of *human Nature, or human Life.* But this appears to me to be putting a Force upon the Words. *Genus* is manifestly for *genus scribendi*; *his manner of Writing, his manner of Instructing, is by Fables and Examples.* The Poet to introduce what he had to say of himself, begins by telling us the Manner of *Æsop.* It was, says he, to instruct by Fables or feign'd Stories; nor did he, or those who have imitated him in that manner of Writing, propose any other End, than to reform Abuses, and promote Industry. But as the same

End may be answered by true Stories and Facts, if they are so told as to please, and *Æsop's Design* is kept in View; it is of little Concern to the Reader, whether he is entertain'd with Fables, or Facts briefly told in the Manner of Fables: Yea, such a Variety may delight and please. He therefore tells the Reader that he will follow strictly *Æsop's Manner*, but if the Fancy take him to insert also something of his own, he expects the Reader, will receive it well. Thus he boasts of having extended the Limits of the fabulous Manner invented by *Æsop*, and shown the *Roman*s a Way of Writing till then unknown.

10. *Dictorum sensus ut delectet varietas.* This Verse will admit of three several Explanations;

T H E

FABLES of *PHÆDRUS*;

B O O K II.

The PROLOGUE.

THE Manner of *Æsop* is to instruct by Examples; nor does he aim at any thing else in his Fables, than to prevent the Errors Men are apt to fall into, and add Spurs to Industry and Diligence. Whatever Jest therefore makes the Subject of the Fable; if it please, and answers the End proposed, it ought to be well received upon its own Account, and not because of the Name of its Author. I have resolv'd to copy as closely as possible the Method of the old Man; but if I should take the Liberty to insert now and then something of my own, that the Subject may be more to the Reader's Taste by a grateful Variety, I hope he will receive it well; more especially if the Brevity of the Narration atones for the Boldness. But not to make a long Elogium

N O T E S.

lications: *Varietas sensus dictorum delebet*, or *Varietas dictorum delebet sensus*, or *Varietas delebet sensus dictorum*. Bentley, offended with this Ambiguity, gives the whole Passage a different Turn, by changing the Word *dictorum* into *diversum*, and referring it to *aliquid* of the preceding Line.

*Sed si libuerit aliquid interponere
Diversum, sensus ut delebet varietas.*

We ought not to omit here the ingenious Conjecture of *Burman*. *Phædrus* having, as we have seen, promised to follow the Method of *Æsop*, in writing feign'd Stories, and taking Examples from Animals of all Kinds; here begs the Reader's Indulgence, if contrary to the usual Manner

of Fable-Writers, he here and there intermixes some Truths: So that the original Reading might probably be

*Sed si libuerit aliquid interponere,
Factorum, (vel actorum) sensus ut, &c.*

But as it is a Matter of nice Criticism, and depends more upon Conjecture than any real Probability, we leave every one to judge for himself.

12. *Ita si rependeret, &c.* This Verse has been variously canvassed, and several Conjectures offered upon it. Without running over them all, I shall only take Notice of that proposed by *Bentley*.

*— Lector accipiat velim:
Ita, si rependit illi brevitas gratiam.*
Thus paraphrased by *Burman*. *Ita demum
boni*

Ita: si ipsa brevitas re-
penderet gratiam: cajus, ne
sit verboſa commendatio,
attende, cur debeat negare
cupidis, et etiam offerre me-
datis quod non petierint.

Ita: Si rependet ipsa brevitas gratiam:
Cujus verboſa ne fit commendatio,
Attende, cur negare cupidis debeat;
Modestis etiam offerre, quod non petierint. 15

N O T E S.

breui consular, si brevis sim. et non molestus
longis narratioibus: quam ipsam brevitatem
et commendare verbis, attende, &c. The
Sense according to this is obvious and good;

but there is still one Difficulty left behind.
If we read *accipiat*, as illi of the follow-
ing Line seems to require; how can the
Poet immediately after address the Reader
in

F A B. I.

JUVENCUS, LEO, & PRÆDATOR.

O R D O.

Leo stabat super Ju-
vencum dejectum. Prædator
intervenit postulans par-
tum: Leo inquit, darem, ne
iſi ſoleres ſumere per te,
et regeſit improbum. Forte
vixit iteniam eft deinde
iſi hunc eundem; ſeruque
vixi, retulit pedem retro.
Cui ille placidus ait; non
eſt quod timeas, et rade ex-
aduerter partem, que pars
debetur tue modicie. Tunc
tergere divisa, petivit fil-
ium, et danc excessum ho-
minis.

Exemplum egregium, et profusa laudabile: verum aviditas eft dives, et pudor pauper.

SUPER Juvencum stabat dejectum Leo.
Prædator intervenit, parte in postulans:
Darem, inquit, niſi ſoleres per te ſumere:
Et improbum regeſit. Forte innoxius
Viator eft deducetus in eundem locum,
Feroque viſo retulit retro pedem. 5
Cui placidus ille; Non eft quod timeas, ait,
Et, quæ debetur pars tuæ modicæ,
Audacter tolle. Tunc diviso tergore,
Silvas petivit, homini ut accessum daret. 10
Exemplum egregium prorsus & laudabile:
Verum eft aviditas dives, & pauper pudor.

Exemplum egregium, et profusa laudabile: verum aviditas eft dives, et pudor pauper.

N O T E S.

6. *Reticit retro pedem.* A *Plautus*.
For the Sentence might very well be with-
out the Word *retro*. But these seemingly
superfluous Words are sometimes thought to
give a particular Elegance and Beauty to
Discourse. *Terence* uses them frequently:
as in, *ante praefisse: ſubtriftis aliquantum:*
terpare nimis.

12. *Verum eft aviditas, &c.* This we
may presume was a common Saying at that

Time, which *Phædrus* aptly brings in here
at the End of his Fable. Much to the same
Purpose is that of *Martial*:

*Semper eris pauper, si pauper es, Ama-
liane:*

Dantur opes nullis nunc, niſi divitibus.

Phædrus mentions this as one of the Vices
of the Age, and with a View to condemn
it; for his Fable teaches us that Modesty
ought to be rewarded, and Greediness or
Importunity

gium upon this concise Stile, learn from the following Fable, why you ought to reject the Demands of the Covetous, and offer chearfully to the Modest, even when they ask nothing.

N O T E S.

in the second Person, *attende*, &c. But all Objections are remov'd by this small additional Correction:

—Lector, accipias velim:
Ita: si tibi vident ipsa brevitas gratiam.

This is the Reading proposed by *Burman*, and this is that which we have followed in the Version, as most likely to be the true one.

F A B L E . I.

The BULLOCK, the LION, and the THIEF.

A LION stood over a young Bullock which he had thrown down, and was just ready to devour, when a Thief steps in, demanding a Share. I would give it frankly, replies the Lion, were it not your Custom to take without Leave; and in this Manner sent the Rogue a packing. By Chance an honest harmless Traveller happened to come that Way, and seeing the fierce majestick Animal, modestly withdrew. To whom the Lion with a pleasing Air: You have no Cause to fear, come boldly forward, and take that Share to which your Modesty gives you a just Title. Upon which, dividing his Prey, he retired into the Woods, that the Man might advance without Fear.

A fine Example, and highly worthy of Praise; but we see that Riches follow Covetousness, while Modesty is in Want.

N O T E S.

Importunity discouraged. However it might have been in the Time of our Poet; *Horace* would insinuate that it was otherwise in the polite Court of *Augustus*. For certainly he had an Eye to the Manner of dispensing Favours, at least under the Tuition and Patronage of *Mæcenas*, when he says:

*Sed, totius poteris si posset curvus, baberet
Plus doris, et rixa multa minus invidi-
aque.*

The Truth is, Things will happen in all

Ages differently, according to the different Humours of Men: For some love a forward impetuous Temper, others a modest diffusile one. The first seems to meet with the more general Success, though when we come to decide coolly upon the true Merit of each, almost all the World agree in giving it in Favour of the latter; which shews at least, that Reason inclines to this Side.

F A B. II.

ANUS diligens VIRUM Ætatis mediae, item PUELLA.

O R D O.

*Discimus semper exemplis
virus spoliari a feminis
accipere fit; siue viri a-
ment, siue excedat.*

*Mulier non rudit, ce-
lata enim elegantia, cere-
bat Virum quemdam me-
die ætatis: palitraque
jucundis Puella, ceperat
accesus ejusdem viri. Ambae
dum subire videri parci-
tib, copere invicem legere
capillos barbiti. Ille quan-
tum pataret se fingi cura mulierum, repente est securus calvus; nam Puella evellerat funditus
accesus capillos, Auctus evellerat nigris.*

A FOEMINIS utcumque spoliari viros, Ament, amentur, nempe exemplis discimus. Ætatis mediæ quemdam mulier non rudit Tenebat, annos celans elegantia: Animosque ejusdem pulchra juvenis ceperat. 5 Ambæ, videri dum volunt illi pares, Capillos Homini legere cœpere invicem: Quum se pataret fingi cura mulierum, Calvus repente factus est; nam funditus Canos Puella, nigros Anus evellerat. 10 pataret se fingi cura mulierum, repente est securus calvus; nam Puella evellerat funditus accessus capillos, Auctus evellerat nigris.

N O T E S.

1. *A feminis, &c.* Phædrus in this Application seems to be a little severe upon the Ladies, in saying that in all Cases Men are sure to be Losers by them. There is perhaps a good deal of Truth in it; but Complaisance forbids to apply a Reflexion made with that Severity, to any beside the more abandoned Part of the Sex. The Fable, as Aesp gives it, differs somewhat from this: It is with him the Story of a Man and his two Wives, and therefore may

be supposed to convey useful Instruction to Persons in that way of Life.

4. *Elegantia.* This Word is used properly of those who discover any remarkable Delicacy in their Dress and manner of Living: *Colamel. de re Rust.* VII. 2. *Tum etiam casti lactisque abundantia non solum agrestes saturat, sed etiam elegantiam mensas jucundis et numerofis dapibus onerat.* In the strict and just Sense it signifies Decency and Neatness, without superfluous Ornament or Affectation.

F A B. III.

HOMO et CANIS.

O R D O.

*Quidam Homo lacra-
mum morsu vehementis Canis,
vix poterat tunc
cruore malefico, quod audi-
erat esse remedium vulneris.
Tunc Aesp. dixit
Ecce: noli te facere boc coram pharilas*

L ACERATUS quidam morsu vehementis Canis, Tinctum cruento panem misit malefico, Audierat esse quod remedium vulneris. Tunc sic Aesopus: Noli coram pluribus

Hoc

N O T E S.

2. *Malefico.* The mischievous Cat, whose

time malefica, quod nullius opus vellicans fa-
cere had done Hurt. *Varr. Lib. III. Mi-*

cit deteriss.

7. *Successus.*

FABLE II.

A MAN of a middle Age, beloved by an OLD WOMAN, and in Love with a YOUNG GIRL.

WE learn by numberless Examples, that Men are sure to be the Dupes of Women, however the Case stands; whether they love, or are beloved.

A Woman not ill-versed in the Art of pleasing, and who conceal'd her Age by a certain Elegance of Air and Dress, wanted to preserve her Empire over a middle-aged Man, who again had set his Heart upon a lovely young Creature. As both were desirous to appear of the same Age with him, they began each to pull out his Hair. The Man imagining that they bestow'd all this Care, purely to make him decent and agreeable, found himself on a sudden bald; for the young Girl had pick'd out all the white Hairs, and the old Woman the black.

N O T E S.

Affection. *Cornelius Nepos* in his Life of *Atticus*, Ch. XIII. *Elegans non magnificus, splendoribus non sumptuosus, omni diligentia mundissimum, non affluentiam affectabat.*

6. *Dum vident illi pares.* *Pares*, viz. *Ætate aut annis*; in which Sense the Word is often used, *Ovid Metam.* VII. 514. *Par ætate juventus*; and 858. *Pares annis animisque.* The young Girl hated the grey Hairs, as Signs of an advanced declining Age; and the old Woman the Black, as be-

ing what suited not so well with her Years.

8. *Fingi.* Some read *pingi*, making it to signify the same with *ornari*, as we sometimes meet with *picte scribere*, instead of *ornate scribere*. But *pingi* is more simple, and agrees better with the Poet's Design. *Tibul.* I. 50.

Et manibus canas fingere velle comas.

And *Claudian*, *Epitb. Honor.* 99.

Cæsuriem tum forte Venus subnixa corusco Fingebat folio.

FABLE III.

A MAN bit by a DOG.

A Certain Man grievously torn by the Bite of a mad Dog, dipp'd a piece of Bread in the Wound, and threw it at the mischievous Cur, because he had heard that it was an infallible Cure in the Case. Then thus *Æsop*: Beware of acting in this Manner in sight of

N O T E S.

7. *Successus improborum.* Nothing contributes more to the Increase of Villainy, than when villainous Projects are attended with Success; as nothing discourages it more, than

Canibus, ne devorent nos
vivos, quæ scieret esse
tale præmium capte.

Successus improborum ad-
licit plures.

Hoc facere canibus, ne nos vivos devorent, 5
Quum scierint esse tale culpæ præmium.

Successus improborum plures adlicit.

N O T E S.

than the Restraint of good Laws executed with Steadiness. Unhappy are the Times, when they who sit at the Helm set a bad Example, and lay themselves under a Necessity to wink at Roguery in the inferior Members of the State. Our Passions are

often so strong, and so often interfere with the Pursuits and Property of others, that though we see they can't be gratified without manifest Injury, we will yet persist obstinately in the Design: so powerful is the Prospect of distant Pleasure. But when Interest

F A B. IV.

AQUILA, FELES, & APER.

O R D O.

*Aquila fecerat nidum
in sublimi quercu: Feles
nigra cœtrum, pepererat
in media quercu: sus ne-
moricultrix prefuerat fa-
tum ad iacum querum.
Tunc Feles sic corrigit for-
tuitum contubernium fra-
ude, et felofia malitia.
Scandit ad vidua vicioris,
et ait: Pernicies paratur
tibi, et forsan miseræ
mibi: non quid vides A-
prum infidiosum, quotidie
fodere terram, vult coer-
tere quercum, et facile op-
primat: nostram progeniem
in flum. Terrore sic of-
fuso, et scutibus Aquila
perturbatis, derepit ad cu-
tile scutæ fæsi. Nati sui,
inquit, sunt in magna pe-
nitus: non fæsi exieris
pœnas tunc teatro græge,
dæsila et farata rapere
pœniles tibi. Pœnam complevit tunc quoque locum timore, dolosa Feles condidit se se tuto cavo.*

*AQUILA in sublimi quercu nidum fecerat:
Feles cavernam nacta in media pepererat:
Sus nemoricultrix foetum ad imam posuerat.
Tum fortuitum Feles contubernium
Fraude & scelestâ sic evertit malitiâ. 5
Ad nidum scandit volucris: pernicies, ait,
Tibi paratur, forsan & miseræ mibi:
Nam fodere terram quod vides quotidie
Aprum infidiosum, querum vult evertere,
Ut nostram in plano facile progeniem oppri-
mat. 10*

*Terrore offuso & perturbatis sensibus,
Derepit ad cubile fetosæ suis;
Magno, inquit, in periclo sunt nati tui.
Nam sumul exieris pastum cum teneto græge,
Aquila est parata rapere porcellos tibi. 15
Hunc quoque timore postquam complevit locum,
Dolosa tuto condidit se se tuto cavo:
Inde*

N O T E S.

4. *Centubrium.* A military Word, and signifies properly a Company of Soldiers under a Serjeant, and living together in the same Tent. For we learn from *Vegetius*, that every Century was divided into *Centu-*

bernia or Companies of Ten, who liv'd together in the same Tent, under one Serjeant or Head, call'd *Caput Centubrii*. Hence Fellow-Soldiers are often call'd *Centubræ*, *a cimetiis tabernaculis*. By de-
grees

of other Dogs, lest they worry us up alive, when they find that such is the Reward of their Crime.

The Success of wicked Men, tempts others to follow their Steps.

N O T E S.

terest and Pleasure co-operate, where are we likely to stop? Yet such Times have been: The Roman Satirist complains of them in these Lines.

*Aude aliquid brevibus Gyris et carcere dignum,
Si vis esse aliquid. Probitas laudatur et alget.*

Honesty has been ever agreeable to the general Apprehensions of Mankind; and therefore whatever their Practice may be, they seldom fail to commend it at least: But this is not always a sure Sign of its being in Fashion; nay often, where it is most prais'd, it is least regarded.

F A B L E IV.

The EAGLE, the CAT, and the Sow.

AN Eagle had built her Nest in the Top of a tall Oak: A Cat finding a commodious Hole, had kittened in the middle of it; and a Sow bred in Forests, had laid her Pigs at the Bottom. But the Cat by her Cunning, and malicious Plots, soon dissolved this fortuitous Neighbourhood. She first privately mounts up to the Eagle's Nest. Destruction, says she, hangs over you, and perhaps over unhappy me too: For as you see the treacherous Sow daily digging up the Ground, it is with Design to overthrow the Oak, that she may make an easy Prey of us and our Young in the Plain. Having thus spread Teror in the upper Part of the Tree, and sufficiently alarm'd the Eagle, she slyly creeps down to the Habitation of the bristly Sow. Your young Ones, says she, are in great Danger, for when you first go Abroad with them, in Search of Food, the Eagle intends to make a Stoop, and rob you of them all. Having fill'd this Place also with Jealousy, she cunningly hid herself in her safe Den. Thence she wandered by Stealth in the Night, where she might provide Nourishment for herself and young Brood: But pretending.

N O T E S.

grees the Word came to signify almost any kind of Affinity, as here an Affinity of Habitation.

9. *Aprum infidileum.* It will be very apt to confound the Reader, that the Poet

should use *Aper* here in the Masculine Gender, when he is speaking of a Sow, which is Feminine. Commentators to obviate this Difficulty tell us, that *Aper* is one of those Nouns, which Grammarians call *Epitete*; that

*Eoq[ue]tis iude[m] aucta sus-
pensa pede, ubi reflecit se
et proponit suam efa, si
undata petorcas proficit
t[er]re, die. Aquila r[ati]onis
r[ati]onis, desiderans: A-
per vitam rapinam non
proficit foras. Quid di-
cam multa? Cogniti sunt
inediae t[er]re f[er]re, præbue-
r[ati]onis largas dapem ca-
talis Felis.*

*Stulta credulitas p[ro]p[ter]a
babere hinc documentum,
quæcunq[ue] mali bases bilinguis sepe concinnet.*

Inde evagata noctu, suspenso pede,
Ubi escâ se replevit & prolem suam,
Pavorem simulans prospicit toto die. 20

Ruinam metuens Aquila ramis desidet:
Aper rapinam vitans non prodit foras.
Quid multa? inediâ sunt consumti cum suis,
Felisque catulis largam præbuerunt dapem.

Quantum homo bilinguis saepe concinnet
mali, 25

Documentum habere stulta credulitas potest.

sepe concinnet.

N O T E S.

that is, of either Gender, Masculine or Feminine; and therefore though join'd here with a Masculine Adjective, is yet to be

understood as a Feminine; a Liberty not unusual with Poets.

25. *Quantum b[ea]sma bilinguis.* The Moral

F A B. V. CÆSAR ad ATRIENSEM.

O R D O.

*E[st] R[ati]onis natio qua-
dra ardellorum, concursans
trepide, occupata in c[on]silio,
ardelans gratis. agens
multa agens nibil, indep[er]a-
fibi, et adiutoria aliis. Ta-
men, si p[ro]ficiunt, non c[on]cedere
b[ea]snationem vera fabella,
primis est op[er]a attendere.*

EST ardellorum quædam Romæ natio,
Trepide concursans, occupata in otio,
Gratis anhelans, multa agendo nihil agens,
Sibi molesta, & aliis odiolissima.

Hanc emendare, si tamen possum, volo 5
Verâ fabellâ; pretium est operæ attendere.

Cæsar

N O T E S.

1. *E[st] ardellorum.* *Ardeliones* were a Set of Men who were eternally busying themselves in endless Concerns: so call'd ab ardendo, which was often us'd by the Ancients for significando. But the Word is much better derived from *ardæ*, the Name of a Bird, and commonly judg'd to be the same that we call a *Hœre*. For like that Bird they were perpetually running about, flying to and fro, and taking a Part in all Business and Concerns. Their Character is admirably well drawn by *Marial* in the following Epigram:

*Nil bene tunc facias, facis attamen onus
telle.*

Vis dicam qui sis? magnus ei ardello.

“ Although you do nothing to the Purpose,
“ yet you do every Thing genteely, and
“ with a Grace. Would you have me tell
“ you what you are? why, you are a migh-
“ ty busy Body.”

6. *Vera fabella.* *Fabula* or *fabella*, among the *Romans*, seems to have been a Word of the like Importance with *Story* among us. Used simply, or without any Epithet, it commonly meant a *Fiction*; but when it was design'd to stand for a true Relation, the Adjective *vera* was commonly added to it: just as in our Language we say

a true

ing Fear, watched with a well-dissembled Care all Day long: The Eagle dreading the sudden Downfall of the Tree, never stirs from the Branches. The Sow, to avoid the ravenous Attack of the Eagle, keeps close at Home. Why many Words? Both they and their young Ones perished through Hunger, and afforded an ample Feast for the Cat, and her Kittens.

Too easy a Credulity may hence learn, what Mischiefs often arise from an insidious Tongue.

N O T E S.

ral follows in a natural easy Way; as the Fable itself is told with inimitab'e Simplicity and Spirit. Nothing could have been more happily contriv'd to represent in a proper Light the pernicious Effects of Cunning and Dissimulation, when artfully managed

in the Prosecution of a bad Design. Instances of the like Kind often occur in common Life, and as it is a Danger, that in the general, Men are more exposed to than any other, it was of considerable Importance to warn them against it.

F A B L E V.

CÆSAR to his SLAVE.

THERE is at Rome a Set of impertinent busy People, ever running to and fro, hurried about nothing, panting after Trifles, mightily employed, and yet doing nothing, troublesome to themselves, and hateful to others. Yet this Race, I want if possible to reform, by a true Story, which 'tis therefore well worth while to attend to.

Tiberius

N O T E S.

a true Story. There are Instances too, where it is us'd in the other Case, with an Adjective to fix its Signification. So in the Prologue to the first Book.

Fictis jacari nos meminerit fabulis.

In like Manner we sometimes say, *the Story is false*. But when the Word is us'd absolutely, it almost always stands for a Fiction. Thus in the *Andrian* of Terence, *Davus* after repeating with himself the Story of *Glycere*, that she was a Citizen of *Abens*, and had been shipwreck'd at the Isle of *Andres*, all which appeared to him incredible, adds, *A& I. Scene 3. Fabula: siibi quidem non sit verisimile, atqui ipsi commentum placet,*

" Mere Fables all; the Story to me has no Shew of Probability, but they are mightily pleased with the Conceit."

7. *Petens Neapolim. Naples*, a Maritime City of *Campania*, and the Capital of the Kingdom of *Naples*. It was originally call'd *Parthenope*, and is at this Day one of the most considerable Cities in *Italy*.

8. *Misenensem villam*. His Villa or Country-Seat at *Misenum*. Tacitus gives the very same Account of it, as the Poet here. *Mutatis saepius locis (Tiberius) tandem ad promontorium Miseni confedit, in villa cuius Lucullus dominus fuerat.* This Mountain or Promontory was so call'd from *Misenus*,

Tiberius Cæsar quum;
petens Neapolim, occisit
in villa sua Misenum;
que posita summa
morte morte Luculli, pro-
spectat Siculum, et prospic-
cit Tuscanum mare; sed ex
alticinis striciflatis, cui
tunica erat defixita ab
tessellis lictus Petilio, cir-
ris dependentibus, dominis
perambulante lata viridia,
capit cœspere batum
affectionem ligato alveo,
jactitans come spicium; sed
deridetur. Inde præcur-
rit in aliis systemis rotis
flexibus, sedans pulverem.
Cæsar exsuscitum benivisit,
intelligique res. Ut pa-
tevit id esse nescio quid boni,
boxi, dominus inquit, beus:
ille enim vero adsilit, ala-
cer gaudio certæ decretio-
nis. Tum majestas tanti
dæcis jocata est sic: Egisti
me tuus, et opera perit nequidquam; alape venient mecum multo majoris.

Cæsar Tiberius quum, petens Neapolim,
In Misenum villam venisset suam,
Quæ monte summo, posita Luculli manu,
Prospectat Siculum & prospicit Tuscanum mare; 10
Ex alticinis unus atriensibus,
Cui tunica ab humeris linteo Pelusio
Erat defixita, cirris dependentibus,
Perambulante læta domino viridia,
Alveolo cœpit ligneo conspergere 15
Humum æstuante, come officium jactitans:
Sed deridetur. Inde notis flexibus
Præcurrit alium in xystum, sedans pulverem.
Agnoscit hominem Cæsar, remque intelligit.
Id ut putavit esse nescio quid boni, 20
Heus, inquit Dominus; ille enim vero adsilit,
Donationis alacer certæ gaudio.
Tum sic jocata est tanti majestas Dæcis:
Non multum egisti, & opera nequidquam perit;
Multo majoris alape mecum veneunt. 25

N O T E S.

7. *Scæc*, one of the Companions of Æneas bu-
ried there, as we learn from *Virgil*, *Æneid.*
VI.

8. *Monte sub Acri*, qui sive Misenum ab illis
Dicuntur.

9. *Luculli statu*. *Lucullus*, who built
this Country-Seat, was contemporary with
Cicero and Pompey, and one of the greatest
Generals of his Time. He commanded the
Roman Army in the War against *Mubri-
dates*, and after defeating him in several
Engagements was honoured with a Triumph.
Afterwards thinking himself ill-us'd by his
Country, he wholly disengaged himself from

Publick Affairs, and following his natural
Inclination to Pomp and Magnificence, built
several sumptuous Palaces and Country-
Seats; and among the rest this near the
Promontory of *Misenum*, where the Poet
lays the Scene of this Fable.

10. *Prospectat Siculum & prospicit Tus-
canum mare*. The *Sicilian* Sea, is that which
extends from the Promontory of *Misenum*
to the Island of *Sicily*: The *Tuscan* more
strictly meant, that which watered the
Coasts of *Etruria* and *Latium*.

11. *Ex alticinis*. *Horace* in the De-
scription he gives of an Entertainment made
by

Tiberius

Tiberius Cæsar, on his Way to Naples, stopp'd a few Days at his Country-Seat at Misenum. This, which had been built by Lucullus upon the Top of a Mountain, commanded the Prospect of the Sicilian and Tuscan Seas. Here, as the Prince was amusing himself in the pleasant green Walks, one of his more active Domesticks, having his Coat bound down from the Shoulders with a Scarf of Pelusian Linen, and the Fringes hanging in a loose careless Manner, began to sprinkle the parch'd Ground from a small Watering-Pot of Wood, affecting to make Show of his ready Service, but he is only laugh'd at. Thence taking a shorter Cut through known Windings, he runs before into another Walk laying the Dust. Cæsar observed the Fellow, and immediately understood his Design. As he again was flattering himself, that this Notice presaged some good Fortune: Come hither, Friend, says the Emperor. He ran up to him with Transport, in full Hopes of being rewarded with his Freedom: But this mighty Prince told him in a pleasant Way: Your Labour has been very insignificant, and the Hopes you conceive from it are extremely vain; for Freedom is valued by me at a much higher Rate.

N O T E S.

by *Nasidienus*, calls the Servants who attended *alacinetos*; that is, active and ready, who had their Gowns tuck'd up, that there might be nothing to hinder them, in making Dispatch with their Service.

Ib. Unus ex atriensibus. One of the Servants who had the Care of the Court-Yard or *Atrium*. *Fulvius Ursinus* conjectures, that *Servi Atrientes* are the same with those, who in ancient Inscriptions are call'd *Servi a Supelætili*. For *Atrium* often signifies with *Latin* Writers, the Hall where they were wont to dine, and keep their Table-Plate and Furniture, also the Statues of their Ancestors. This will be better understood from what *Servius* says upon a Passage of the first Book of the *Aeneid*.

Vocemque per ampla volutant atria. Tantum, says he, *Romanorum morem*; nam, ut ait *Cato*, in atrio, ex duabus ferculis, epulabantur antiqui. *Ibi etiam et pecunias babebant.* Unde qui honoratores servi erant, liminum custodiae adbibeantur.

13. Linteo Pelusio. *Pelusium* was a City of *Egypt*, upon the Mouth of the *Nile*, towards *Arabia*. It greatly abounded in fine Linen.

25. Alapæ. That is, Liberty. For the Manner of giving a Slave his Freedom among the Ancients, was by a Cuff or Blow, call'd *Alapæ*. This Fable is plainly meant against all who endeavour after Applause by a misapplied Industry; for this can never gain Esteem from Men of Sense.

F A B. VI.

AQUILA, CORNIX, & TESTUDO.

O R D O.

*Nones est satis munitus
corda pacies; si vero
consiliator maleficus acce-
dit, quidquid vis et nequi-
tia oppugnat, id ruit.*

*Aquila sustulit testudi-
num in fabri: quæ cum
abdidisset corpus cornea de-
mum, nec credidit, posset laedi-
tio patere. Cornix venit
per auras, et volans prop-
ter ait: fac rapisti epu-
lans prædam nequitus, sed
nisi excedas quid sit fa-
cietur tibi. Lassabit te
nequitus grati pondere.
Parte præfissa, suadet ut
iulidat duram corticem ab
altis astris super scapulam,
quæ cordice concreta,
Aquila testator facili ci-
bo. Aquila inde his*

*cætis, parvit munitis, et simul dedit dapem large magistræ. Sic testudo, quæ suauit tuta
exire cœlatur, tamen impar duabus avibus, occidit tristi nece.*

CONTRA potentes nemo est munitus satis;

Si vero accessit consiliator maleficus,
Vis & nequitia quidquid oppugnant, ruit.

Aquila in sublime sustulit Testudinem:

Quæ cum abdidisset cornea corpus domo,

5

Nec ullo pacto laedi posset condita;

Venit per auras Cornix; & propter volans,

Opimam fane prædam rapuisti unguibus,

Sed, nisi monstraro, quid sit faciendum tibi,

Gravi nequidquam te lassabit pondere.

10

Promissa parte, suadet, ut scopulum super

Altis ab astris duram iulidat corticem,

Quæ comminutæ facili vescatur cibo.

Inducta verbis Aquila, munitis paruit,

Simul & magistræ large divisit dapem.

15

Sic tuta quæ naturæ fuerat munere,

Impar duabus occidit tristi nece.

N O T E S.

3. *Vis et nequitia.* The Moral of this Fable is excellent. Men have sometimes Resolution and Courage enough to oppose open Force. They will boldly stand upon the Defensive, and with unshaken Firmness

and Property. But what Prudence or Steadiness is able to stand against Cunning and Artifice? For what mere Force could not effect in an open Way, seldom fails of being accomplish'd by this additional Adversary.

5. *C. rees*

F A B. VII.

MULI & LATRONES.

O R D O.

*Duo Muli ibant gravati
fiscis; unus ferebat
fiscum cum pecunia,*

MULI gravati sarcinis ibant duo;

Unus ferebat fiscos cum pecunia,

N O T E S.

2. *Fiscus cum pecunia.* Fiscus was properly a Basket made of Twigs, in which the Romans kept the Imperial and Publick Money. Hence in a Metaphorical Sense it is often

F A B L E VI.

The EAGLE, the CROW, and the TORTOISE.

NO Man is sufficiently arm'd against those in Power ; but if an evil Counsellor makes one of the Number, Force and Malice overturn whatever stand in their Way.

An Eagle mounted into the Air with a Tortoise ; but she artfully inclosing herself within her Tabernacle of Shell, shelter'd herself so well, as to be out of the reach of Harm. A Crow coming through the Air, and directing his Flight hard by ; truly, says he, to the Eagle, you bear in your Talons a rich Prize, but if I don't instruct you how you are to manage it, you will in vain fatigue yourself with the cumbersome Load. The Eagle upon this promising him a Part of the Prey, he advised him to soar to the Stars, and dash the hard Shell against a Rock ; which being by that means broke in Pieces, would furnish him an easy Repast. The Eagle persuaded by his Reasons, follow'd the Advice, and allow'd at the same Time to his Instructor a large Share of the Spoil. Thus the Tortoise, whom Nature had sufficiently provided for its own Defence, being yet an unequal Match for two, perished by an unhappy Fate.

N O T E S.

5. *Cornea domo.* In its Shell. *Manilius* has in like Manner, *Carcerem concavum*, II. 93.

15. *Magistrae.* That is, *Confiliatrici*, as in the Beginning of the Fable *Confiliator* ; for we find *Magister* used often by the best Writers, to signify an Adviser, or the Author of a Counsel. *Ter. And. I. 2.*

Tum si quis Magistrum ad eam rem cepit improbum,

Ipsum animum ægratum in detericrem partem plerumque applicat.

In a Word, it properly means any Person who is entrusted with the chief Care of a Thing.

Ibid. Large divisit dapem. So *Horace*, Book I. Ode 36.

Nulli tamen plura dividit oscula,
Quam dulci Lamiæ.

F A B L E VII.

The MULES and HIGHWAYMEN.

TWO Mules travelled together heavy laden, each with his Burden. The one carried Bags well-stock'd with Money, the other

N O T E S.

often used for Money itself. 'Tis a well-known Passage of *Tacitus*, Ann. I. 37. *Cum fisci de Imperatore rapti, inter signa et Aquilas veberentur.*

Alter saccos tumentes multo
border. Ille dives erere,
ibat exornata celsa certice,
et jaſſari clarum tintinnare.
bilem super collo: comes
sequitur quiete et placide
gradu. Subito Latrones
et clavis ex infidiis, ir-
tercœ cœdem trusſant
Milem ferr. Diripiunt
casas, negligunt border-
em viles. Igitur quam
Miles trusſatus feret sas-
casas, alio inquit, equi-
dem fœdus ne cœcifizem
soſſe; nam amphi tibil,
nec ſat lajus erat.

Hoc argumento, ſeruitas bonitatem eft tuta, magna opes ſunt obnoxiae periculo.

Alter tumentes multo saccos hordeo.
Ille onere dives, celsa certice eminens,
Clarumque collo jaſſans tintinnabulum : 5
comes quieto sequitur & placido gradu:
Subito Latrones ex infidiis advolant,
Interque cœdem ferro Mulum trusſant.
Diripiunt nummos, negligunt vile hordeum.
Spoliatus igitur casus quum fieret ſuos, 10
Equidem, inquit alter, me contemptum gaudeo.
Nam nihil amifi, nec ſum laetus vulnere.

Hoc argumento tuta eft hominum tenuitas,
Magnæ periculo ſunt opes obnoxiae.

N O T E S.

5. *Tintinnabulum.* The Custom of hanging little Bells round the Necks of Mules, to give Warning to Horses to keep out of the Way, is yet very much in Use, both in Italy and France.

8. *Trusſare.* This Passage has very much puzzled Commentators and Grammarians. The more common reading is *trufſi-*

tant. Others have *trucidare*, which Ringtonius for several Reasons changed into *trusſare*. The chief Difficulty lies here, that we meet with the Word *trusſans* no where but in this Passage of *Phædrus*. *Trusſo* may, perhaps, be a frequentative Verb from *trudo*; but as the Signification of that Verb does not so exactly correspond with the

F A B. VIII.

CERVUS & BOVES.

O R D O.

*Cervus excisus neco-
ratis latibulis, ut fugeret
infidem necem venato-
rem, petit proximam vil-
lam cœco timore, et condi-
vit ſe oppertus bubili.*

*C*ERVUS nemorosis excitatus latibulis,
Ut venatorum fugeret instantem necem,
Cœco timore proximam villam petit,
Et opportuno ſe bubili condidit.

Hic

N O T E S.

2. *Ut venatorum fugeret necem.* That is, *ut fugeret necem inferendam ſibi a venatori-
bus.* The Ambiguity of the Expression lies
in this, that the Word *venatorum* is to be
taken actively, and not passively here.

3. *Cœco timore.* For Fear is apt to blind,
and drive us inconsiderately upon Dangers, as

in the Case of the poor Stag here, who urg'd
by his present Fear, ran blindfold upon his
own Ruin. Curtius, Lib. IV. Cap. 16.
*Ubi intravit animos pavor, id ſolum metu-
unt, quod primum formidare coepit..*
“ When Fear once gets Possession of the
Mind, we despise every Danger but that
“ which

other Sacks distended with Store of Barley. The former rich because of his precious Load, walk'd with an Air of State and Haughtiness, jingling with secret Pride the Bell round his Neck. His Companion followed him with a gentle Pace. Suddenly a Band of Robbers broke out upon them from an Ambush, and amidst the Fray run the money'd Mule through with a Sword, plunder him of his Bags, but overlook the pitiful Load of Barley. As therefore the plundered Mule was lamenting his unhappy Fate, verily says the other, I rejoice to find that I was so little accounted of, for I have lost nothing, nor receiv'd any Hurt by Wounds.

From this Example we may learn, that Poverty often ensures our Happiness and Quiet, while great Wealth is obnoxious to many Dangers.

N O T E S.

the Sense in which it is here used by Phædrus, there still remains some Ground for doubting.

16. *Tuta est tenuitas.* Poverty if not sordid, so as to involve a Man in Wants, is by far the most eligible State, and that in which we can enjoy ourselves with the truest Relish; for as *Salust* says, *Egestas habetur facile sine damno.* We are free of those Fears, Anxieties, and Perplexities, that always accompany Wealth and State. *Horace* has given an admirable Description

of this in his first Sat. Book I. though there more strictly applied to the Miser.

An vigilare metu exanimem, noctesque dies-

que

Formidare malos fures, incendia, servos.

Ne te complicant fugientes, voc juvat? *Ho-*

rum

Semper ego optarim pauperimus esse bono-

rum.

The Reader will easily be able to apply this to the present Case.

F A B L E VIII.

The STAG and the OXEN.

A STAG rous'd from his thick Covert in the Forest, that he might avoid the Death threaten'd him by the Huntsmen, blindly fled towards the nearest Farm, and there hid himself in a convenient Ox-Stall. Upon this one of the Oxen, *wondering that*

he

N O T E S.

" which first threaten'd and alarm'd us.

5. *Quidnam voluisti tibi.* In Imitation of *Virgil*, Eclog. II.

Ebcu! quid volui misero mibi?

16. *Hospitium adverso.* This is the surest Test of Friendship, to shelter us in Adversity; for, as *Cicero* says, *Amicus certus in*

re incerta cernitur. In a Word, all Poets a-

gree in denominating him the true Friend, whose Regard to us remains unshaken, even when we are oppress'd with Misfortunes.

This Fidelity however is very rare, as *Ovid* has well express'd in these Lines:

Si

Hic Bos duxit illi latenti,
O infelix, quidnam volesti nati, qui excurreris
altro ad secum, transfringi-
que spiritum teum horum?
At ille supplex inquit:
vobis modo parcite, occasione
datu[m] erupsum rufus. Vices
suntis excipiunt spatium
Eti. Bubulus adscrit
frondes, nec ideo videt
Cervum. Omnes rufi
eum subiecte et redunt,
nec animadseruit eum:
Feliciter eius traxit, nec
ille fecit quidquam. Tam
ferus ganus, cœpit agere
gratias quietis bovis, quid
præstiterint hospitium sibi
aduersus tempore. Ut et
bovis respondit; expensus
quidam te salvum, sed si
ille viderit qui babet con-
tra te, tanta tua ver-
tutem in tuas pericula. In-
ter haec ipse dominus redit
a cena, et quia super ci-
derat Bovis corruptus ma-
tie, accedit ad præsepe:
Cur est parum frondis?
Cur frumenta defuerint?
Quare est laboris tollere
bex aratus? Dux scra-
tar fragula, conspicatus est quoque alta cornua cervi, quem familia convocata, jubet occidi,
et que frumenta. Haec fabula significat, dominum videre plurimum in rebus suis.

Hic Bos latenti, quidnam voluisti tibi, 5
Infelix, ulti qui ad necem cucurreris,
Hominumque tecto spiritum commiseris?
At ille supplex: Vos modo, inquit, parcite,
Occasione rursus erumpam data. 10
Spatium diei noctis excipiunt vices.
Frondem bubulus adfert, nec ideo videt.
Eunt subinde & redeunt omnes rustici,
Nemo animadvertis: transit etiam villicus,
Nec ille quidquam sentit. Tum gaudens ferus 15
Bobus quietis agere cœpit gratias,
Hospitium adverso quod præstiterint tempore.
Respondit unus: salvum te cupimus quidem;
Sed ille, qui oculos centum habet, si venerit,
Magno in pericolo vita vertetur tua: 20
Haec inter ipse dominus a cena redit:
Et quia corruptos viderat nuper Boves,
Accedit ad præsepe: cur frondis parum est?
Stramenta defunt? Tollere haec aranea
Quantum est laboris? dum scrutatur singula,
Cervi quoque alta est conspicatus cornua, 25
Quem convocata jubet occidi familiâ,
Prædamque tollit. Haec significat fabula,
Dominum videre plurimum in rebus suis.

N O T E S.

Si facis dico, malos numerabis amicos; 18. Ille qui oculis centum habet. An ele-
Tempore si fueris rubile, filius eris. gant Periphrasis to express the Care and Dil-
gence

E P I L O G U S.

O R D O.
Attici posuere ingentem statuam posuere Attici;
statuam Attici posuere, edicca-
runtque servum in æternam
bof, ut homines scirent
tempore patere excep-
tu, nec gloriae tribui ge-
neri, sed virtutis.

A SOPO ingentem statuam posuere Attici;
Servumque collocarunt æternam in basi,
Patere honoris scirent ut cunctis viam,
Nec generi tribui, sed virtuti, gloriam.

Quoniam

N O T E S.

1. Epis. in tenuem, &c. In an Epigram | Time of the Emperor *Justinian*, 'we are
of *Agathias* the Scholiast, who liv'd in the | told, that this Statue was carv'd by the fa-
mous

he should take Sanctuary among them: What do you propose to yourself, unhappy Beast, that thus of your own accord you rush upon Death, and trust your Life to the Haunts of Men? To this the Stag in a submissive Tone: Do you only favour me for the present, and the first Opportunity that offers, I'll be sure to make off again. The Day closes, and Night in her turn succeeds. The Neatherd comes with a Bundle of Fodder, but sees him not. All the Servants of the Farm, pass and repass, and none perceive him. Nay, the Steward himself came and look'd in, but went away also without observing any thing. The Stag overjoyed at this, began to return Thanks to the good-natur'd Oxen, because they had shelter'd him in so urgent a Necessity. But one of them gravely reply'd: We indeed are heartily disposed to favour your Escape; but if he who has a hundred Eyes should come, your Life will run a very great Hazard. Mean time the Master himself, who had been Abroad at Supper, returns: And because he had observed that the Cattle look'd ill of late, he steps up to the Rack. Why is there so little Fodder? Why so sparing of your Litter? What a mighty Task to clear the Stable of these Cobwebs? As he thus went on searching into every Corner, he chanc'd to discover the branching Horns of the Stag; upon which immediately bringing all his Servants together, he orders him to be kill'd, and carries off the Prize.

By this Fable we are taught, that the Master always sees clearest in his own Affairs.

N O T E S.

gence wherewith a Master looks after his own Affairs. This is properly the Moral of the Fable, though we may in our Thoughts extend it farther; as design'd not

only for Masters of Families, but also for Princes and Governors; that they may learn hence the Necessity of seeing every Thing with their own Eyes.

The EPILOGUE.

THE Athenians erected a costly Statue in Honour of *Æsop*, and plac'd him, though but a Slave, upon an eternal Pedestal; that Men might be sensible, the Way to Fame was open to all, and that Honours were not confin'd to Birth, but the Reward of Merit.

N O T E S.

ious *Syippus*. We are farther told, that the *Athenians* raised Statues in Honour of all the Seven wise Men of *Greece*, but paid

the greatest Respect to that of *Æsop*, and gave Orders to place it at the Head of the rest.

Quoniam alter occuparat
ac foree primus, studui
ne ille esset filius; quod
tantum superfuit mihi.
Nec haec est invidia, re-
vera exalatio. Quod si
Latium favorit meo labore,
habebit plures quos opponat
Græcia. Si tunc vole-
ret obtructare curam voluerit,
tunc eripiet laudis conscientiam.
Laudis. Si nefratus studi-
us periret ad tuas ex-
tra, et sciens fecit fa-
bulas, et artis, felicitas
sit tuus tunc querelam.
Sic autem: ac doctus labor
occurrit: illis, quæ natura
sibi exultat in bacis,
et perficit quidquam, si
carpere meliori, sciat
fatale exitium corde durato feram,
Donec fortunam criminis pudeat sui.

Quoniam occuparat alter, ne primus forem, 5
Ne solus esset, studui; quod superfuit.
Nec haec invidia, verum est æmulatio.
Quod si labori faverit Latium meo,
Plures habebit, quos opponat Græcia. 10
Si livor obtructare curam voluerit,
Non tamen eripiet laudis conscientiam.
Si nostrum studium ad aures pervenit tuas,
Et arte fictas animus sentit fabulas,
Omnem querelam submovet felicitas. 15
Sic autem: ac illis doctus occurret labor,
Sinistra quos in lucem natura extulit,
Nec quidquam possunt, nisi meliores carpere,
Fatale exitium corde durato feram,
Donec fortunam criminis pudeat sui.

N O T E S.

2. *Æterna in obi.* This refers to the usual Inscriptions upon the Pedestals of Sta-
tues, in which the Memories of great Men
were recommended to Posterity, to be trans-
mitted through all After-Ages. As: Sta-
tuum huc ad vitarem recordationem et sem-
piteram memoriam perfuerit. And Post-
eris gloriae, memoriae æterne. The An-
cients were fond of these Memorials, as
thinking them sure Monuments of Fame.

6. *Ne solus esset studui, quod superfuit.*
This Passage is somewhat intricate and per-
plex'd; it may be explain'd and paraphras'd
thus: *Cum alter gloriam illam ne primus fe-
ceret præcipisset, studui, et operam dedi, ne
solas ille esset; hoc enim solam mibi super-
rat, et reliquum erat.* "As another had rob-

" bed me of the Glory of being the first
" in this Way of Writing, I have labour-
" ed hard that he might not be without a
" Rival, for that was the only Part which
" remain'd for me." *Ovid Epist. XIX.*
16.

Quod faciam superest præter amare ni-
bil.

8. *Latium.* A noted Region of *Italy*,
between *Hetruria* and *Campania*, so call'd
a Latendo, because *Saturn* was there feign'd
to hide himself for some Time. From *La-
tium*, the *Romans* are often called *Latines*.

9. *Quos opposat Græcia.* That is, to
the learned Men of *Greece*, who have ex-
cell'd in the several Ways of Writing, and
left Works to be the Admiration of Posterity.

15. *Sic*

Merit. As another had prevented me from being the first in this Way, I took that Part which alone remain'd; that he should not be without a Rival. Nor can this with Justice be accounted Envy, but Emulation. But if Latium favours these my Attempts, it will have yet more Authors whom it may match with the Wits of Greece. If on the contrary, Envy plunders and detracts from this my Diligence, it cannot however deprive me of the Consciousness that I merit Praise. If these my industrious Labours come into your Hands, and you are able to discern the Artifice and Skill with which these Fables are contriv'd, the Pleasure of that Reflexion will banish every other Complaint. But if otherwise, and these my instructive Writings fall into the Hands of Men, whom Nature has form'd untoward and awry, who are capable of nothing but to censure such as excel them; I will bear my unhappy Destiny with Firmness and Resolution, till Fortune is at last ashamed of her Injustice.

N. O T. E. S.

15. *Sin autem.* Commentators have been very much at a Loss, how to unravel the Meaning of this Passage. Without troubling the Reader with their different Opinions, I shall only observe, that in the Translation I have followed that Sense, which appeared to me to flow most naturally from the Train of the Poet's Speech. *Although, says he, I have been misunderstood, and maliciously censured already, yet if the Reader receives these my new Endeavours favourably, this will put an End to all my Complaints. But if otherwise, &c.* He refers probably, in this latter Part, to them who gave an ill-natured Turn to his Fables, as if they were meant against *Tiberius* and *Sejanus*, and rais'd up against him by that means those two dangerous En-

mies. For there is great Probability that he was accused on this very Head.

18. *Fatale exitium.* Some Commentators think this meant of the *Cross*, and tell us, that was the Punishment inflicted in Consequence of the Accusation brought against him: For say they, *Exitium* signifies Death, or in general whatever ends in the entire Ruin and Destruction of a Person or Thing. But they forget the Absurdity of fancying that this could be born *corde duratio*, and with the Hope that Fortune might repent and change her Course. I am therefore more apt to believe, that *fatale exitium* signifies, *Malum quod fato, nulla nostra culpa, accidit*. For *fatalia damna* are said to be those, *quæ imprudentibus accidunt*.

P H Æ D R I
F A B U L A R U M
LIBER TERTIUS.

PROLOGUS ad EUTYCHUM.

ORDO.

Eutycbe, si desideras legere libellas Phædri, sparseres vaces a negotiis, ut animus liber sentiat vim carminis. Verum, inquit, ingenium tuum non est tanti, ut momentum beret perire meis officiis. Ergo non causa id tangi: tuus maximus, quod non certe sit auribus occupari. Fortasse dicas; aliquæ feriae exercitæ, quæ vocent me ad studia petere scuso. Quæc, legifex prius viles erat, quam impendas curam rei domesticæ, reddas tempora amicis, vaces exi, relaxes animam, desertus corpori, ut præfies ferias vices adjectas? Propositum et genus vitæ est exercitum tibi, si cogitas istrare lumen musarum.

PHÆDRI libellos legere si desideras, Vaces oportet, Eutycbe, a negotiis, Ut liber animus sentiat vim carminis. Verum, inquit, tanti non est ingenium tuum, Momentum ut horæ pereat officiis meis. Non ergo causa est manibus id tangi tuis, Quod occupatis auribus non convenit. Fortasse dices: aliquæ venient feriae, Quæ me soluto pectore ad studium vocent. Legesne, quæso, potius viles nærias, Impendas curam quam rei domesticæ, Reddas amicis tempora, uxori vaces, Animum relaxes, otium des corpori, Ut adsuētam fortius præstes vicem? Mutandum tibi propositum est & vitæ genus, Intrare si Musarum limen cogitas. Ego,

5

10

15

N O T E S.

2. *Eutycbe.* We know very little about this *Eutycbe*, or what character he bore in the Court of *Tiberius*. We read of several, of this Name, in ancient Inscriptions, but it is impossible to distinguish them with any Certainty.

Ibid. A negotiis. By this he no doubt means the Cares of a publick Employement, for so it usually signifies in the best Authors. Hence *vita negotiis* is almost always opposed to a Life of Ease and Tran-

quillity, a Life spent in Study and Contemplation.

8. *Aliquæ venient feriae.* Days on which it was held unlawful to engage in the ordinary Labours of Life. Hence *Cicero II. De Legibus*, says: *Feriarum seborumque diem ratio, in liberis quietem habet litium et jactacrum; in servis operum et laborum; quia compositio animi conferre debet, et ad perfectionem operum rusticorum, et ad remissionem animorum.* Some of these *feriae* were

T H E
FABLES of *PHÆDRUS*,
BOOK III.

The PROLOGUE to EUTYCHUS.

IF, Eutychus, you have a Desire to read the little Books of Phædrus, you ought to be quite disengaged from Business, that your Mind at Liberty, may be the more open to the Force of Poetry. Perhaps you will tell me, that my Genius is not capable to produce any thing, worthy to take off your Attention a Moment from your Publick Employment. I therefore think it preposterous to put into your Hands, what so ill suits a Mind taken up with a Multiplicity of Affairs. No doubt you will answer, the Holidays are near, during which unbending your Thoughts from Business, you intend to apply close to Study. But, pray tell me, do you think it better to amuse yourself in reading trifling Stories, than to be employ'd in looking after your domestic Affairs, making Visits to your Friends, indulging yourself with your Wife, relaxing the Mind, or reposing the Body, that you may return with fresh Vigour to your ordinary Charge? Believe me, Eutychus, if you have a Design to cross the Threshold of the Muses, you must change your Aims, and your whole Train.

of.

N O T E S.

were settled by the publick Calendar, others proper to particular Families. The Publick were again divided into *Feriae Stativæ*, observed regularly on certain stated Days; *Conceptricæ*, appointed yearly by the Magistrates and Priests; and *Imperativeæ*, settled arbitrarily by the Consuls and Praetors.

17. *Pierio jugo*, Pierius a Mountain of *Tessaly*, in the Confines of *Macedonia*, sacred to the Muses, who were hence call'd *Pierides*.

18. *Mnemosyne*. A Nymph, feign'd by the Poets to be the Mother of the Nine Muses. The Word is originally Greek, and signifies the Memory. The Poets probably feign'd her to be the Mother of the Muses, because all Arts and Sciences are acquir'd and retain'd by the Help of the Memory.

19. *Artium chorus*. Chorus in its proper Signification means a Company of Persons of the same Age, who sung and danced between the Acts in Comedy or Tragedy.

Ego, quem mater mea est
ex quo jugo Pieris, in qua
secunda Mnemosyne socius
fecunda peperit cibram arti-
tum facti tracti; quam-
vis actes fuit pere ita ipsa
fibia, penitusque trah-
rix cibarum babendi erat;
et in cibarum in hanc
cibarum laude invita, in-
tenuit recipier fastidiose in-
ceterum poetarum. Quid
credis posse accidere illi,
qui querit exaggerare
magas apes vix vigilat,
propterea dulce librum
liberis? Sed jess,
quidcunque fuerit, (et Si-
non dixit quem fuit per-
ducere ad regem Dardaniam)
exarabo tertium librum
fili: Æsopi, dedicans illam
cibarum meritis et bozari.
Quem librum si leges, la-
tabor; si autem mitis,
cave peperi babebunt que-
cibarum sc. Nunc doce-
bi brevi sententia cur ge-
rus fataliter sit invictus.
Sectatus obnoxia, qui
non volebat dicere que vole-
bat, transfudit propriis
adfectis in fabellis, cuiusque
calumniamque fictis j. c. i.
Pars ergo feci sententia il-
lata, etiam; et agitavi
plura, quae ille Æsopus
reliquerat, deligens que-
dam in meam propriam calamitatem. Quid si accusator foret aliis Sejanus, si testis alius
dixerat si judex alius; fateretur esse dignum tantis malis;

Ego, quem Pierio mater enixa est jugo,
In quo tonanti sancta Mnemosyne Jovi,
Fecunda novies, artium peperit chorum:
Quamvis in ipsa natus sim pene scholà, 20
Curamque habendi penitus corde eraferim,
Et laude invitā vitam in hanc incubuerim,
Fastidiose tamen in cœtum recipior.
Quid credis illi accidere, qui magnas opes
Exaggerare querit omni vigiliā, 25
Docto labori dulce præponens lucrum?
Sed jam, quodcumque fuerit (ut dixit Sinon,
Ad Regem quum Dardaniam perductus foret)
Librum exarabo tertium Æsopi stylo,
Honori & meritis dedicans illum tuis. 30
Quem si leges, lætabor; si autem minus,
Habebunt certe, quo se oblectent posteri.
Nunc, fabularum cur sit inventum genus,
Brevi docebo. Servitus obnoxia,
Quia, quæ volebat, non audebat dicere, 35
Adfectus proprios in fabellas transfulit,
Calumniamque fictis elusit jocis.
Ego porro illius semitam feci viam,
Et cogitavi plura, quæ reliquerat,
In calamitatem delicens quædam meam. 40
Quod si accusator aliis Sejanus foret,
Si testis aliis; judex aliis denique,
Dignum fateretur esse me tantis malis,
Nec

dy; but improperly it is used for any Number of Persons, and here for the Nine Muses, who are said to have invented Arts. The first was *Clio*, to whom the Ancients ascrib'd History. 2. *Melpomene*, invented Tragedy. 3. *Trochæa*, Comedy. 4. *Euterpe*, the Flute. 5. *Terpsichore*, the Harp. 6. *Erato*, the Lyre. 7. *Calliope*, the Heroick Measure. 8. *Urania*, Astrology. 9. *Polyhymnia*, Eloquence.

22. *Et laude invita*. It is not easy to unravel the Meaning of this Passage. Commentators are at a Loss what to make of *laude invita*: many of them change it into *laude infusa*; but without receding from the common Reading, I think the Sense is good and expressive, if by *laude invita* we

understand, as I have rendred it, *despising the Glory of an active Life.*

27. *Sicem*. The Son of *Sisyphus*, a Greek, who was present at the Siege of *Troy*, of impenetrable Cunning and Deceit. After the Contrivance of the wooden Horse, that this Stratagem might be carried on with greater Certainty, he voluntarily suffered himself to fall into the Hands of the *Trojans*, and being brought before *Priam*, so far gain'd Credit by his insinuating Address, that he persuaded the *Trojans* to admit the Horse into their City. The Lines of *Virgil* referr'd to here are:

*Cuncta equidem tibi, Rex, fuerint quæcumque fatebor,
Vero, inquit, &c.*

29. *Regem*

of Life. Even I, who was born on the Top of Parnassus, where sacred Mnemosyne bore Nine Daughters, the Chorus of Arts, to thundring Jove; although brought forth in a manner in the very School of the Muses, although I have banish'd from my Heart every Desire of heaping up Wealth, and despising the Glory of an active Life, dedicated myself wholly to this Study, yet am not without great Difficulty receiv'd into the Assembly of Poets. What do you then imagine must be his Fate, who watches Night and Day to amass a great Stock of Riches, and prefers the Sweets of Gain to the Labour of Learning? But now whatever happens, (as of old Sinon said, when he was brought before the King of Troy) I am resolv'd to trace out a Third Book in the Stile of Æsop; and dedicate it to you, in Acknowledgment of the Honour and Goodness with which you have always used me. If you take the Trouble of reading it over yourself, it will rejoice me much: But if otherwise, yet I hope Posterity will find something in it, to improve and divert them.

Let me now teach you in a few Words, how the Manner of writing in Fables came first to be invented. Servitude, obnoxious to the Will of another, as it was not at Liberty to unveil its real Inclinations, found it necessary to wrap up its Sentiments and the Affections of the Mind in Fables, and by a Recital of pleasant Fictions fence itself from Calumny and Deceit. This narrow Path I have trac'd out into a distinct Road, and invented many Things which he had left untouched, appropriating some Subjects more particularly to my own Misfortunes. Had, indeed, my Accuser been any other than Sejanus, had I been condemned, by the Testimony of any other Witness; or the Suffrage of any other Judge, I might perhaps own myself deserving of this Load of

Woes.

N O T E S.

28. *Regem Dardaniae.* *Priam.* King of the Trojans. They are here called *Dardanii* from *Dardanus*, the Son of *Jupiter* and *Electra*, who laid the first Foundations of that Kingdom, and gave the Name of *Dardania* to the Country round about. Soon after the Capital City of the Province got the Name of *Troy*, and the People of *Trojans*, from *Tros*, one of the Descendants of *Dardanus*.

34. *Servitus obnoxia.* That is, *Potestati et arbitrio aliorum subdita*. Some think that this is meant more particularly of Æsop's Situation; but I am more apt to imagine that it is to be understood of the Condition of Slavery in general, not only in the Case of a Master and Servant, but also between a Tyrant and his Subjects, in which last Pliny

tells us, *Omnis studiorum genus paullo liberius et creditius, periculorum esse.*

38. *Ego porro illius semitam feci viam.* Gudius displeased with this Reading, after several Conjectures, at last fixes upon *Ego illius pro semita feci viam*. In either Case the Sense is the same: *I have enlarged that Way of writing, at first confin'd within narrow Bounds.* This is to be understood of those true Relations he intermix'd with Fiction, a Thing that he often boasts of.

41. *Alius Sejano.* That is, says *Daret*, *alius a Sejano*, as *Horace* has *alius Lysippus*. *Sejanus* governed in a Manner arbitrarily under *Tiberius*, and as we learn from *Tacitus*, exercised his Power in all Parts of the Empire. *Pbædrus* had the Misfortune to fall under his Displeasure, and was accused by him

Nec delectum delorem meum
tum bis remediis. Si vero
quis errabit sua suspicione,
et rapiet ad se, quod erit
convenire omni, nescibit
faire conscientiam aciui.
Nesciencias, velim me ex-
cusem: neque enim
et nesci mibi notare singu-
la, et non offendere ipsam
citam, et non brimorum.
Fors aliquis dicat me fuisse
professum non gravem. Si
Æsopus Phryx, si Acca-
charis Scyiba, patuit con-
dere eternam famam suam
ingenio: ego, qui sum pro-
pior literatæ Græciæ, cur
deseram summi iusti decus
patriæ? Cum genit Tere-
iffe numerat fusa avâræ,
Apollo sit parvus Linus,
mæjus Orpheo, qui mœrit
fusa caru, et duxit fe-
ræ, tenetque impetus He-
bri dulci mœra. Ergo, li-
tor, abesto bire, ne gemas
fresta, quæcum gloria
fælœuus debet mibi.

Iudici te ad legendum; peto reddas sincerum judicium mibi nuto candore.

N O T E S.

him of various Crimes, insomuch that it was with great Difficulty he escap'd, for Sejanus was not only his Accuser, but his Judge.

52. *Phryx* *Æsopus*. *Æsop* was of *Phrygia*, a Region of *Afia minor*.

Ib. Acccharis. A *Scybian* Philosopher, famous for his Wisdom and Prudence. He took great Liberty in censuring the Errors of Mankind, and left many useful Sayings to posterity.

53. *Tereiffe* cum genit. *Tbrace* is a very considerable Region of *Europe*. *Pœdrus* pretences himself to be a Native of it, and

therefore more nearly allied to the *Greeks*, the Fathers of Learning, than either *Æsop* of *Phrygia*, or *Acccharis* of *Scybia*.

Ib. Numerat art. res fusa. *Linus* and *Orpheus* were the first who applied themselves to cultivate Learning among the *Greeks*. They were both, if we may believe *Pœdrus*, Natives of *Tbrace*. As therefore the *Tbraciæ* introduce'd the Sciences into *Greece*, why should I abandon the Honour of my Country, more especially, as *Apollis* and the *Muses* have inhabited this Region, and given Birth to these Instructors of *Greece*?

57. *Linoque*

Nec his dolorem delenirem remediis.
Suspicio si quis errabit suâ, 45
Et rapiet ad se, quod erit commune omnium,
Stulte nudabit animi conscientiam.
Huic excusatum me velim nihilominus:
Neque enim notare singulos mens est mihi;
Verum ipsam vitam & mores hominum ostendere: 50

Rem me professum dicet fors aliquis gravem.
Si Phryx *Æsopus* potuit, si Anacharsis Scytha
Æternam famam condere ingenio suo:
Ego, literatæ qui sum propior Græciæ,
Cur somno inertis deseram patriæ decus? 55

Threissa cum gens numeret auctores suos,
Linoque Apollo sit parens, Musa Orpheo,
Qui saxa cantu movit, & domuit feras,
Hebrique tenuit impetus dulci morâ.

Ergo hinc abesto, livor, ne frustra gemas, 60
Quoniam sollemnis mihi debetur gloria.
Induxi te ad legendum; sincerum mihi
Candore noto reddas judicium peto.

Iudici te ad legendum; peto reddas sincerum judicium mibi nuto candore.

Woes; nor seek to mollify my Grief by such softening Expedients. But if any one forms a Judgment upon ill-grounded Suspicions, and applies to himself alone, what was intended against all in general; such a Conduct will but betray himself, and absurdly discover the inward Consciousness of his own Crimes. Yet I would willingly justify myself even to this Tribe, for it is not my Design to point at particular Persons, but to give a Picture of Life; to describe, if possible, Men and Manners. Peradventure you'll say, that I undertake a momentous Task. But if Æsop of Phrygia, and Anacharsis of Scythia, were able, by the Strength of their Genius, to acquire immortal Fame; why should I, born on the very Confines of learned Greece, abandon the Honour of my Country, and give way to a faulty Indolence? especially as Thrace has produced renown'd Writers, Linus the Son of Apollo, and Orpheus born of one of the Muses; that Orpheus, whose enchanting Notes gave Motion to Stones, tamed the wildest Beasts, and stopt the rapid Current of Hebrus by a sweet Delay. Let Envy therefore disappear, nor vainly groan, because the usual Glory is due to my Endeavours.

I have engaged you, Eutychus, to read over these Pieces; I only ask farther, that you will give me your Opinion of them with your known Candour.

N O T E S.

57. *Linoque.* Linus the Son of Apollo and *Terpsichore*, was a famous Musician and Poet of Thebes.

ib. *Orpbea.* The Son of *Apollo* and *Calliope*, who is said to have received the Lyre from *Mercury*, or, according to others, from his Father *Apollo*. He play'd upon it with that Skill, as to make Stones and Trees to follow him, and recover his Wife *Eurydice* from Hell.

59. *Hebrique.* The *Hebrus*, a River of Thrace, that rises in Mount *Hemus*, and runs into the *Ægean Sea*. It flows with a very strong Current.

61. *Sollemnis.* Commentators are generally displeased with this Reading, and substitute in Place of it *perennis* or *similis illis*. The first would be a vague uncertain Epithet, that any Poet might assume. *Similis illis*, is of much the same Signification with *sollemnis*: *The Honour usual to the Country or Profession*. For so Horace Book I. Ep. I. *Sollemnia insanire*, which *Lambinus* and *Torrentius* rightly explain *more solito*. What are we to understand by *Dies sollemnes*, *sacra sollemnia*, but as *Burman* explains it, *Sacra solita, a majoribus instituta, et a posterioris certis temporibus celebranda*?

F A B. I.

ANUS ad AMPHORAM.

O R D O.

*Anus tedit Amphoram.
epotam jacere, quæ adhuc
spargeret late e testa nobili,
bili odore= jucundum Fal-
ernæ face. Pugnam a-
vida Anus traxit tur-
odorem rati caribus:
inquit, O anima suavis,
quale ocam dicam fuisse
antebac in te, cum reliquæ tue sit tales?
Ite qui me voceris, dicit, quæ hoc pertinet.*

ANUS jacere videt epotam Amphoram, Adhuc, Falernâ fæce, e testa nobili, Odorem quæ jucundum late spargeret. Hunc postquam totis avida traxit naribus: O suavis anima, quale in te dicam bonum Antehac fuisse; tales cum sint reliquæ? 5 Hoc quo pertineat, dicet, qui me noverit.

N O T E S.

1. *Amphoram.* *Amphora* was a Vessel for holding of Wine, and is computed to have contain'd forty-eight Sextarii.

2. *Falernæ fæce.* That is, *Falerii vini fæce*. Mount *Falernæ* was of Campania, and famous for the excellent Wine it produc'd.

5. *O suavis anima.* *Walckius* is very

singular in his Explication of this Passage; he tells us that the Words are meant of the Woman herself, as if she had said: *Quan- tum mihi suavis est anima mea, dum tam dul- cem odorem ex Falernæ fæce excitatum percipio.* It is hard to conceive what can be meant here by *anima mea*, unless we understand it of the Scent or Flavour sent up from

F A B. II.

PANTHERA & PASTORES.

O R D O.

*Par gratia sicut referri a
despectis.*

*Obi Paetera impra-
dors decidit in foveam: a-
grefes videre, alii cœge-
rent fæces in illam. alii
excauati saxis: quidam con-
tra seipsum illæ, quippe pe-
rituræ quantis excessu lade-
re, seipsum patere, ut sufficeret spiritum.*

SOLET a despectis par referri gratia.

Panthera imprudens olim in foveam decidit; Videre agrestes; alii fustes congerunt, Alii onerant saxis; quidam contrâ miseriti, Perituræ quippe, quamvis nemo laderet, 5 Misere panem, ut sustineret spiritum.

Nox

N O T E S.

1. *Sicut a despectis.* As *Pbædrus* in the Prologue to this Book takes off the Suspicion it had raised of his aiming at the Em-

peror and his Favourite, this has made Commentators industrious to find out an Application of these Fables, to the foresaid Times and

F A B L E I.

The OLD WOMAN and the EMPTY CASK.

AN old Woman chanced to cast her Eyes on an empty Cask that was lying on the Ground, and which yet spread an agreeable Flavour from the Lees of Falernian Wine that were left in the Vessel. After greedily snuffing up the Scent for a long time, with open Nostrils: O delicious Flavour! what excellent Liquor must this Cask have at first been fill'd with, when the very Dregs are so refreshing!

Such as know me, will easily make Application of this Fable.

N O T E S.

from the *Falernian Lees*, according to which it will nearly fall in with my Manner of rendering it.

6. *Vales cum sine reliquie.* A Vessel usually retains the Flavour of what it was once fill'd with, for a long Time, even after it has been emptied.

*Quo semel imbuta est recent, servabit odorem
Tessa diu.*

7. *Hoc quo pertinet.* Some explain this

of *Phædrus* himself, as if he meant, that the Reader from this Book of Fables written in his old Age, might collect what he had been in the Vigour of Youth. It may possibly hint at the Emperor *Tiberius*, who though now in the Decline of Life, still grasp'd at the Pleasures of Youth, which, to one of his Years, were only Shadows of what they had been.

F A B L E II.

The PANTHER and the SHEPHERDS.

SUCH as meet with Contempt from others, usually repay it in Kind.

It happen'd once, that a Panther inadvertently fell into a deep Ditch. The Country People saw her; some attack'd her with Clubs, others pelted her with Stones; but a third Party pitying her, and perswaded that she must die in that Place, although no Hurt was offer'd to her, threw her some Bread to sustain her sinking Spirits.

N O T E S.

and Persons. Accordingly they tell us, that *who* during his Banishment to the Isle of the present Fable is a Picture of *Tiberius*, *Rhodes*, employ'd himself wholly in studying

Nox infecuta est, agrestes
secari abeunt domum, quasi
incessari illam mortuam
preferit. At illa ut refecit
vires languidas, liberat
se: force veloci saltu, et
properat in cubile concito
gradu. Diebas paucis in-
terpositis, Panthera pro-
trahit, trucidat pecus, ne-
cet ipsos pastores, et va-
gans crux, scvit ira-
te impetu. Tum illi qui
pepererat fratre, timentes
fibi, beati recusant domum,
rogant tamquam pro-
vita. At illa: Memini,
qui petierat me faxo, qui
dederat pacem; vos abfuisse timere; reverteris illis qui laeserant me.

Nox infecuta est, abeunt securi domum,
Quasi inventuri mortuam postridie. 10
At illa, vires ut refecit languidas,
Veloci saltu foveâ se se liberat,
Et in cubile concito properat gradu.
Paucis diebus interpositis, provolat,
Pecus trucidat, ipsos pastores necat,
Et, cuncta vastans, saevit irato impetu.
Tum sibi timentes, qui feræ pepererant, 15
Damnum haud recusant, tantum pro vita rogant.
At illa; Memini, qui me faxo petierint,
Qui panem dederint: vos timere absistite:
Illis revertor hostis, qui me laeserant.

N O T E S.

ing how to wreck his Vengeance upon those, who he thought had injured and despised him.

16. *Pro vita rogant.* Schiofpius censures this Manner of Expression, as less agreeable to the Idiom of the Latin Tongue, but in Fact

F A B. III.

ÆSOPUS et RUSTICUS.

O R D O.

Homo peritus usu, tul-
p fortar esse velocior la-
tibus; sed causa huius non
dicatur: quæ causa resul-
tare prædicta mea fa-
tella.

Oves pepererant agnos
capite. bimaculatae ru-
stico habenti petra. Ru-
sticus exterritus monstro,
corit mares ad cysalem-
da deridet. Hic respon-
det monstrum pertinere ad
cogit domini, et periculum esse avertendum vixima. Ille autem adfirmat conjugem esse adulteram,

U Su peritus hariolo velocior
Vulgo esse fertur: causa sed non dicitur:
Notescat quæ nunc primum fabellâ meâ.
Habenti cuidam pecora pepererunt oves
Agnos humano capite. Monstro exterritus, 5
Ad consulendos currit mœrens hariolos.
Hic pertinere ad domini respondet caput,
Et avertendum victimâ periculum.
Ille autem adfirmat conjugem esse adulteram,
Et

N O T E S.

1. *Ux peritus.* This was no Doubt a Proverb in Use at that Time, though I don't remember to have read it any where else. The Sense is evident. Prudence and

Experience are the best Guides to the Truth; indeed in forming Conjectures about Futurity, they very often give into vain Conceits, but in the general are more to

Spirits. Night comes on apace, all return Home without the least Concern, not doubting but to find her dead next Morning. But she soon gathering some Strength from the refreshing Morsels that had been thrown to her, with a full Spring leapt out of the Ditch, and hastes to her Den with nimble Pace. A few Days after, she sallies out, makes dreadful Havock among the Cattle, attacks the Shepherds themselves, and laying waste every where, ravages with unbridled Fury. Upon this, even they who had shewn Compassion to the Savage in her Distress, fearful on their own Account, willingly submit to the Loss of their Flocks; and beg only for their Lives. But the Panther thus answer'd them: I well remember them who attack'd me with Stones, and them that gave me Bread. Do you therefore lay aside Fear: I return an Enemy to those only who abused and insulted me.

N O T E S.

Fact we find it patroniz'd by the best Authors: Cicero himself gives an Example of it, *De Red. suo ad Quir. Cap. VII. De-* *nique ipse ad extremum pro mea ves salute non rogavit solum, verum etiam obsecravit.*

F A B L E III.

ÆSOP and the FARMER.

’T IS a common Saying, that a Man of Experience is wiser than a Diviner; but no Notice is taken of what gave Rise to the Proverb, which will now first appear from the following short Fable.

Some Ewes belonging to a Farmer, who fed large Flocks of Cattle, yielded him a Breed of Lambs with human Heads. Astonished at the unusual Prodigy, he runs full of Concern and Anxiety to consult the Soothsayers. One tells him, it was a bad Omen that threaten'd his very Life, and that the Danger must be averted by a Victim. Another assures him that it mark'd the Infidelity of his Wife,

N O T E S.

to be depended upon than Divination, for here every Thing is chimerical and visionary.

Ib. *Hariolo.* *Hariolus* a Soothsayer, one who pretended to foretell future Events. *Quasi fariolu,* (says *Daret*) *a fari vel fando;* *ut bædus, fædus.*

7. *Pertinere.* The Word is very properly us'd here, and agreeable to the Manner of speaking in these Cases. So *Livy*, Lib. XXV. 16. *Araspices ad imperatorem id pertinere prodigium præmonuerunt.*

1. *Avertendum vitima periculum.* Prodigies and portentous Omens were always thought

Et liberos significari infi-
stos; sed posse expiari
majri hostia. Quid mul-
ta? Diffident caris sa-
tietis, aderantque ex-
ravat omnia cara maiore.
Æsopus fatus ita, fex
exarata naris, cui curata
nunquam potuisse ver-
ba: inquit; Rupice, si
vis procurare ciborum,
la exortus tuis pastoribus.

10
Et insitivos significari liberos;
Sed expiari posse majori hostia.
Quid multa? variis dissident sententiis,
Hominisque curam curâ maiore adgravant.
Æsopus ibi stans, naris emunctæ senex,
Natura numquam verba cui potuit dare;
15
Si procurare vis ostentum, Rustice,
Uxores, inquit, da tuis pastoribus.

N O T E S.

right to threaten some impending Mis-
chief, on which Account Sacrifices were of-
fered to appease the Deities and avert the

Danger.

II. *Procurare cibentum.* A Phrase in Use
among the Augurs: *To avert and drive a-
way*

F A B. IV.

SIMII CAPUT.

O R D C.
Quidam homo vidi: si-
milia perdere ad lanium
inter reliquias merces atque
opferia. Quæfuit quid-
nam saperet? Tum lanius
jocans, inquit: Sapor ea.
Si præstatur, quale copia
est.

Æsim hoc dictum esse
magis ridiculæ quam vere;
quando et ego sepe inter homines formosas esse pessimas,
et cognovi multas facie turpi esse
opferias.

10
PENDERE ad lanium quidam vidit sumum
Inter reliquias merces atque obsonia:
Quæfuit, quidnam saperet? tum lanius jocans:
Quale, inquit, caput est, talis præstatur sapor.
Ridicule magis hoc dictum, quam vere,
estimo. 5

Quando & formosos saepe inveni pessimos;
Et turpi facie multos cognovi optimos,
quando et ego sepe inter homines formosas esse pessimas, et cognovi multas facie turpi esse
opferias.

N O T E S.

1. *Ad lanium.* For *agad lanium.* So
Platæ, ad foras, ad exercitum, ad præto-
rem fabras; instead of *agad.* Some tell us,

that *lanium* here is a neuter Noun, and sig-
nifies a Butcher's Shop.

5. *Ridicule.*

Wife, and that his fancied Children were a merely spurious Issue, but that even this might be expiated by an extraordinary Sacrifice. What need of many Words? They differ widely in their Conjectures, and by this Uncertainty redouble the Anxiety and Concern of the poor Farmer. When meeting by Chance with Æsop, that acute penetrating old Man, who understood Nature too well, to be imposed upon by the most artful Disguises: “Friend, says Æsop to him, if you desire to avert the threatening Omen, provide Wives for your Shepherds.”

NOTE S.

way the Danger portended. Cicero de Divinitat. I. Cumque magna vis videretur esse in monstribus interpretandis ac procurandis in a-ruspicum disciplina. And again, Lib. II.

Quemadmodum signa quæ a diis hominibus portenduntur procurantur, atque explicantur, hoc prænoscere unum ex officiis divinationis ponebat Cbryippus.

FABLE IV.

The Ape's Head.

A Man passing by a Butcher's Shop, saw an Ape hung up among the rest of the Provisions exposed to Sale. When asking how it might taste? Master, replied the Butcher smiling, as the Head is, such be assured the Taste will be.

I am apt to think there is more Raillery than Truth in this Answer; for I have known Persons of engaging Aspect, often very Knaves at Bottom; and some of but untoward Countenances, eminent Examples of Virtue and Merit.

NOTE S.

5. *Ridicule.* The Poet we may suppose, adds this for the Sake of Æsop, who tho' of an unhappy Aspect and Figure, was remarkable both for Wit and Virtue. In like

Manner Ovid:

Si mibi difficilis formam natura negavit,
Ingenio formæ damna rependo meæ.

FAB.

F A B. V.
ÆSOPUS et PETULANS.

O R D O.

*Successus devocat multos ad perditionem.**Quidam petulans impegerat lapidem Æsopum. Æsopus inquit, es tanto meior. Deinde dedit illi assem, profectus sic: meberale tua babes plus, sed me gratus tibi made possis accipere. Ecce dives ei putes homo verit; impinge familiiter lapidem, et accipies dignum præmium.**Ille perfugis, fecit quod fuit monitus. Sed spes præmii fecellit impudentem audaciam: comprehensus namque pœnas persolvit cruce.***S**uccessus ad perniciem multos devocat.*Æsopo quidam Petulans lapidem impegerat. Tanto, inquit, melior. Assem deinde illi dedit, Sic prosecutus: Plus non habeo mehercule, Sed unde accipere possis, monstrabo tibi.**Venit ecce dives & potens; huic familiiter impinge lapidem, & dignum accipies præmium. Persuasus ille, fecit, quod monitus fuit. Sed spes fecellit impudentem audaciam:**Comprehensus namque pœnas persolvit cruce.*

N O T E S.

*5. Successus, &c. Success is what generally draws Men from one Degree of Vice to another. If they are baffled in their first Attempts, this generally discourages them, and they think it vain to pursue a Method**from which they are likely to reap so little Benefit. But if things answer their Expectations, this raises their Hope, and determines them to continue in the same Course.*3. *Tant*F A B. VI.
MUSCA & MULA.

O R D O.

*Musca sedet in timore, et increpans Malam, inquit: quam es tarda? de tua via progreedi cito? Vide ne pragam eccl. tibi dolere. Illa respondit: non mercede tuis verbis; sed timore istam qui sedens sella prima, temperat jugum lento flagello, q. certe ora frenis spumantibus.***M**USCA in temone sedet, & Mulam increpans: *Quam tarda es? inquit, non vis citius progreedi?**Vide, dolone ne collum pungam tibi. Respondit illa: verbis non moveor tuis; Sed istum timeo, sella qui primâ sedens, Jugum flagello temperat lento meum, Et ora frenis continet spumantibus.*

Qua-

N O T E S.

6. Jugum flagello temperat lento meum. Expression, nor have I yet seen any Expression, nor have I yet seen any Example produc'd that comes up to it. Horace indeed

F A B L E V.

ÆSOP and an INSOLENT FELLOW.

SUCCESS often draws Men on to their own Destruction.

An insolent Fellow once threw a Stone at Æsop. Friend, says he, you are so much the braver Fellow; at the same Time he gave him a Penny, and moreover added: I have, upon my Word, no more Money about me at present, but I will shew you how you may easily obtain more. See, yonder comes a Man considerably rich, throw in like manner a Stone at him, and you will not miss of a suitable Reward. The Fool, soon perswaded, follow'd the ironical Advice given by Æsop. But his audacious Impudence was disappointed of its Hope; for he was immediately secured, and condemned to the Punishment of the Cross.

N O T E S.

3. *Tanto inquit melior.* A Form of Praise and Approbation in Use among the Ancients, *Senec. de Tran. Anim.* Cap. XV. *Laudemus eories dignum laudibus, et dicamus, tanto fortior, tanto felicior!*

10. *Cruce.* *Crux* was the last and great.

est Punishment imposed upon Malefactors, and that which carried with it the highest Degree of Infamy. It continued in Use till the Time of *Constantine the Great*, who abolished it in Honour of the Cross of *Jesus Christ*.

F A B L E VI.

The FLY and the MULE.

A Fly seats herself upon the Pole of a Chariot, and chiding the Mule that drew it: How slow you creep along! says she, can't you mend your Pace? Take Care, or I shall soundly twinge your Neck for you with my Sting. The Mule with an Air of Contempt replies; I take little Notice of your Words, but chiefly dread him, who fitting on the Box orders my Route with a pliable Whip, and governs my Head with foaming Reins. Cease therefore

N O T E S.

indeed has *Ora frenis temperare*, but that does not in the least resemble the present Phrase. The Jaws of a wild unruly Horse, are to be bridled, and govern'd by the Reins; but what can be the Meaning of *Fugum re-*

gere, temperare? It is indeed easy to conceive how a Coachman may bind on the Traces faster or more gently; but *Fugum flagello temperare*, seems inexplicable. 'Tis for this Reason, that *Buridan* fancies there must

*Quapropter aufer frivolam
tuam insolentiam; nam
quæ scio ubi est frigandum,
et ubi currendum.*

*Ille qui exercet vanas
minas sine virtute, pugnari
merito derideri bac fabula.*

Quapropter aufer frivolam insolentiam;
Namque, ubi strigandum est, & ubi currendum,
scio.

Hac derideri fabulâ merito potest, 10
Qui sine virtute vanas exercet minas.

N O T E S.

most have an Error crept into the Text, and
corrects it thus:

Ter, ~~me~~ flagello temperat lenio meum.

I have in the Translation endeavoured to
give, as nearly as possible, what I take to
be the Poet's Idea. As to the Grammati-
cal

F A B. VII.
CANIS & LUPUS.

O R D O.

*Præclarus breviter quæ
libertas sit dulcis.*

*Lupus confectus macie
ferte occurrit Cani perpas-
sus: deinde sollicitus invicem:
et reficerent, Lopus ait.
quæs; reue nites sic? aui
quæ cib; fecisti tectum cor-
fus? Ego, qui sum la-
ge fuit, pates fame.
Canis respondit simplici-
ter: eadem conditio est tibi;
si paties praefare par officium
dum ducas. Inquit ille,
quod? Canis ait: ut fu-
cess; luctu, et taceris
dum me a faribus.
Ego vero (respondit Lupus)
sunt paratus; paties tace-
re tunc imbrisque, trahens
cicatras asperas in sylvis:
quæcunq; fecilius si tibi
viveres factus. et me etiachum satiari largo cib;? Ergo (ait Canis) veni mecum. Dum pro-
cedas, Lupus adspicit collum Canis detritum a catena.*

QUAM dulcis sit libertas, breviter proloquar.
Q Cani perpasto macie confectus Lopus
Forte occurrit; dein salutant invicem:
Ut restiterunt, unde sic, quæso, nites?
Aut quo cibo fecisti tantum corporis? 5
Ego, qui sum longe fortior, pates fame.
Canis simpliciter: eadem est conditio tibi,
Præstare domino si par officium potes.
Quod? inquit ille. Custos ut sis liminis,
A furibus tucaris & noctu domum. 10
Ego vero sum paratus; nunc patior nives
Imbresque, in silvis asperam vitam trahens.
Quanto est facilius mihi sub tecto vivere,
Et otiosum largo satiari cibo?
Veni ergo mecum. Dum procedunt, adspicit 15
Lupus a catena collum detritum Canis.

Unde

wild Ass seeing his Brother oppres'd with
Burdens, and subject to the Strokes of a
Club, left him, nor envy'd his Situation.
Horace in the sixth Satire of his second
Book, gives a lively Picture of the agreea-
ble Sweets of Liberty, in the Story of the
City-Mouse and the Country-Mouse.
These Peædrus followed as Guides in the
Penning

N O T E S.

i. *Quæ dulcis sit libertas, &c.* We
meet with a Fab'e among those ascrib'd
to *Aesop*, while Moral is the same with
this new before us. Two Allies, the
one Dæmisch, the other woot to live in
Weeds, meet one another. Like Questions
and Invitations pass between them, as here
between the Dog and the Wolf. But the

fore to tease me with your frivolous Impertinence, for I know of myself where to halt, and where to mend my Pace.

This Fable is meant to ridicule those, who though impotent and without Bravery, think to frighten others by vain Threats.

N O T E S.

cal Analysis of the Words, seeing Commentators have not been able to settle it, I think what is said may suffice.

10. *Hac derideri fabula.* I cannot represent the Moral of this Fable in a stronger Light, than by quoting a Passage from the

celebrated Characteristicks. "Great Efforts of Anger to little Purpose, serve for Pleasantry and Farce; exceeding Fierceness, with perfect Inability and Impotence, makes the highest Ridicule."

F A B L E VII.

The Dog and the Wolf.

I SHALL make appear, in as few Words as possible, the Charms and Value of Liberty.

A lean half-starved Wolf chanced to meet a well-fed plump Dog. After mutual Salutations, as they stood discoursing together; Pray, says the Wolf, how come you to look so sleek and smooth? In what Manner are you fed, that you have been able to gather so much Flesh? I, though more forward and much stronger, almost perish with Hunger. The Dog honestly answer'd: You may enjoy the same easy Condition of Life with me, if you are willing to render the like Service to a Master. What Service? says the Wolf. To watch at the Gate, and defend the House from Night Robbers. Nay for that, says the Wolf, I am sufficiently prepared: Even now I am exposed to all the Hardships of Rain and Snow, and am forced to lead a rugged savage Life in the Woods: How much more easy and agreeable to lie under a comfortable Roof, and live in Plenty without Labour or Fatigue! Come then along with me, answers the Dog. As they are jogging on together, the Wolf chanced to observe some Marks as of a Chain upon the Dog's Neck. *Whence comes*

N O T E S.

Penning of this Fable. It is observable that both *Æsop* and *Phædrus* take all Opportunities to express their Aversion to Slavery, and commend Liberty though surrounded with Hardships. They had been themselves both Slaves, and if we may credit Antiquity, had no reason to complain of ill Usage. They had both too the good Fortune to re-

cover their Liberty, and so were better able to judge of the Preference which the one State had above the other.

5. *Fecisti tantum corporis.* A Mode of Expression which we no where else meet with, but in *Phædrus*. It means properly to grow Fat, to gather a great deal of Flesh.

Amice, unde hoc? *Est* nūbil. Tamen quæso dic. Quia videor acer, interdū adligat me, et quiescam luce, et ut vigilem ex me taxat; solutus crepusculo, tanger quæ visum est. *Panis* adfertur alios; denique dat offa de sua mensa; familia jægari fratre, et quæque pulmentarium quod fastidit. *Sic* vixit impletus sine labore. *Age*, si est animus tibi abire quo, est licentia? *Canis* inquit, non est plane. *O Canis*, fruere quæ laudas. *Nolo* regnare, ut non sum liber mihi.

Unde hoc, amice? Nihil est. Dic, quæso, tamen. Quia videor acer, adligant me interdū, Luce ut quiescam, & vigilem, nox quin venerit; Crepusculo solutus, quæ visum est, vagor. 20 Adfertur ultro panis; de mensa sua Dat offa dominus; frusta jactat familia, Et, quod fastidit quisque, pulmentarium. Sic sine labore venter impletur meus. *Age*, si quo abire est animus, est licentia? 25 Non plane est, inquit. Fruere, quæ laudas, *Canis*.

Regnare nolo, liber ut non sum mihi.

N O T E S.

7. *Canis simpliciter*. That is, *aperte*, *absque diffusatione*. Cic. IV. Acad. Cum *simpliciter*, *simpliciter agerem*.

17. *Nihil est*. This was the Manner of Reply usual among the Ancients, when they wanted to evade giving a direct Answer to any Question.

20. *Crepusculo solutus*. *Crepusculum* means properly that doubtful Light which we enjoy in the Morning before Sun-rising, and in the Evening soon after his Setting.

23. *Pulmentarium*. Originally a Kind of Pulse, greatly esteem'd by the first *Romans*, and thought to be very favoury. In the latter

F A B. VIII.

FRATER & SOROR.

O R D O.

Meatus precepto, considera te sepe.

Quidam habebat filiam turpissimam, idemque filium insigni et pulchra facie. Hi ludentes pueriliter, forte inspicerant speculum ut fuit positum in cathedra matris ut positum fuit in cathedra matris. Hic jecur se esse formosam; illa irascitur, nec justine; nec gloriatur frater, accipiens (quid enim?) cuncta in contumeliam.

PRÆCEPTO monitus, sepe te considera.

Habebat quidam filiam turpissimam, Idemque insigni & pulchra facie filium. Hi speculum, in cathedra matris ut positum fuit, Pueriliter ludentes, forte inspicerant. 5 Hic se formosum jactat; illa irascitur, Nec gloriantis sustinet Fratris jocos, Accipiens (quid enim?) cuncta in contumeliam.

Ergo

N O T E S.

1. *Precepto meatus*. This Fable teaches the true Use we ought to make of the Possession or Want of outward Charms, Beau-

ty and Shape are very apt to fill the Mind with Vanity, and draw off our Attention from more solid and valuable Accomplishments.

comes this, my dear Friend? Why 'tis nothing at all. Nay, but tell me what it is. The Truth is, as I am sometimes apt to be a little surly, they chain me in the Day-time, that I may rest myself, and watch the better when Night comes. I am always unchain'd in the Twilight, and allow'd to wander where I please. Bread is brought to me without any Care of mine; my Master sends me Bones from his own Table, the Servants are every now and then tossing me a Bit, and the Dainties which they leave, fall to me of Course. Thus is my Belly daily fill'd, without any Trouble on my Part. Well, but tell me, when you have a Mind to go any where, are you entirely at Liberty? No really, that I can't say always. Why then, my Friend, enjoy in good Time all these boasted Advantages; for my own Part, I would despise a Kingdom, were it to cost me my Liberty.

N O T E S.

In former Times of the Commonwealth, it was used to express any Thing that was relishing, as fine Sauces, Dainties.

24. *Sic sine labore.* Phædrus to make his Moral the more instructive, artfully describes the Dog as a lazy indolent Creature, who minded only his Belly; and glo-

ried in being fed without any Labour of his own. Thus he is doubly enslaved, to his Master, and to his Appetite. It is with Reason therefore, that the Wolf despises Advantages that were Indications of Slavery, and a mean servile Dependence.

F A B L E VIII.

The BROTHER and SISTER.

LEARN from the Admonition of this Fable, to examine yourself often, and with due Attention.

A certain Man had a Daughter remarkably ugly, and a Son of a sweet and amiable Countenance. These, as they were diverting themselves one Day after the manner of Children, chanced to look into a Mirror which had been laid upon their Mother's Chair. The young Boy began to boast of his Beauty; Miss resented it, nor was able to endure the insolent Raillery of her Brother: For she interpreted all (and indeed how could she do otherwise?) as said, with a Design to affront her. She therefore runs to her Father, that she might

N O T E S.

ments. Deformity, on the contrary, renders us jealous and suspicious, ready to construe every Thing into an Affront, and from a Consciousness that we want the Power to please, apt to believe every Thing meant in Contempt. How amiable is that Character

*Ergo læsura invicem, decurrat ad patrem, crizi-
zatque filium magis
invidia, quod eatus vir,
etigerit res famularum.
Ille amplexus struxque, et
carnes oscula, partibusque
dulcem caritatem in am-
bos: inquit, vobis vos uti
speculo gratidie: tu, ne cer-
tumque ferreas metis ne-
quitate; tu, ut vi: as istam faciem bonis moribus.*

Ergo ad patrem decurrit, læsura invicem,
Magnaque invidia criminatur filium, 10
Vir natus quod rem feminarum tetigerit.
Amplexus ille utrumque, & carpens oscula,
Dulcemque in ambos caritatem partiens:
Quotidie, inquit, speculo vos uti volo:
Tu formam ne corrumpas nequitiae malis; 15
Tu faciem ut istam moribus vincas bonis.
Tu, ut vi: as istam faciem bonis moribus.

N O T E S.

in either Way, which makes that Use of
the Gifts of Nature mentioned in the Fa-
ble! Where Beauty strives to adorn itself
with Virtue and Merit; and the Want of

these outward Attractions are supplied by
the Ornaments of virtuous and commenda-
ble Qualities.

II. Rem

F A B. IX.
SOCRATES ad AMICOS.

O R D O.

*Nomen amici est col-
lege, sed fides amici est
rara.*

*Quare Socrates funda-
vit sibi parcas ædes, (cu-
jus non fugio mortem, si famam adsequar,
adsequar famam, et cedo
invidie, dummodo absolu-
ter cito) ne quis oculi
populi dixit sic, et sicut fieri inter adificandum:*

*Quare queso tu Socrates, qui es talis vir,
posis dominum tam angustum? Inquit Socrates, utiamque
hanc amicis impleam.*

VULGARE amici nomen, sed rari est fides.
Quum parvas ædes sibi fundasset Socrates,
(Cujus non fugio mortem, si famam adsequar,
Et cedo invidie, dummodo absolvatur cinis.)
E populo sic, nescio quis, ut fieri solet: 5
Quæso, tam angustum, talis vir, ponis dominum?
Utinam, inquit, veris hanc amicis impleam.
populis dixit sic, et sicut fieri inter adificandum: Quare queso tu Socrates, qui es talis vir,
posis dominum tam angustum? Inquit Socrates, utiamque hanc amicis.

N O T E S.

1. *Vulgar amici nomen.* This is a common Observation, but not the less just for being so. You can scarce meet with an accidental Acquaintance, that will not profess Friendship for you, and tell you that he takes a Pleasure in serving you: but whoever trusts to these outward Prospects, will find himself miserably deluded. True Friendship is of a very different Nature: it enters minutely into the Concerns of those we converse with, makes us in a Manner the same Person with them, to participate their Joys, and share their Griefs; and to be completely happy ourselves, only when it is in our Power to make them so.

2. *Socrates.* A famous Philosopher of Athens. The Story of his Death is well known. He was accused by Agytus and Melitus, who were afterwards both condemned by the unanimous Voices of all the Citizens. Socrates himself was after his Death absolved, and had a Statue erected to his Honour.

4. *Absolvatur cinis.* That is, after my Body is burnt, and reduc'd to Ashes. He alludes in this to the Manner of Interment among the Ancients; for the dead Body was placed on a Funeral-Pile, and Fire set to it; after which the Ashes were inclosed in a Coffer.

6. *Talis*

might be revenged in her Turn, and accuses her Brother with great Heat and Aggravation, that tho' a Boy he meddled with what belong'd only to Women. The old Man embracing both, and kissing them one after another, dividing equally between them the Marks of paternal Tenderness and Affection: "I would have you, my Children, to look at yourselves every Day in a Mirror; you my Son, that you may not disgrace your Beauty by vicious Morsals; and you, my Girl, that you may make Amends for your indifferent Face, by the Lustre of your Virtues."

N O T E S.

11. *Rem seminarum.* *Rigaltius*, upon the supposed Testimony of *Anacreon*, explains this of Beauty, as being only what Women should value themselves upon or pretend to. But I am rather apt to think

that we are to understand it of Looking-Glasses, and such other Trifles as are used commonly by Women, in Matters of Ornament and Dress.

F A B L E IX.

SOCRATES to his FRIENDS.

THE Name of a Friend is common, but the Sincerity of a Friend is very rare.

Socrates (whose Death I would not decline, could I be sure of rising to his Fame, and after whose Example I could yield to Envy, were I perswaded of being honour'd when Dust :) This great Philosopher, I say, having laid the Foundation of a little House; one of the People, no matter who, as is usual in these Cases, ask'd him, why he a Man of such Rank, should think of building so small a Habitation? Truly, answer'd Socrates, little as it is, I wish I could fill it with real Friends.

N O T E S.

6. *Talis vir.* That is, a Man of such Rank, of so great Figure among your Fellow-Citizens. *Terence* has the like Phrase in his *Eunuch*, Act I. Sc. 2. ver. 80. *Et istam nunc times, quæ adiecta est, ne illum talem præripiat tibi.* And *Cornelius Nepos*, *Alcib.* VI. *Itaque et Siciliæ amissum, et Lacedæmoniorum victorias culpæ sua tribuebant, quod talem virum e civitate expulissent.*

7. *Veris amicis.* There is no Difficulty in finding Persons who will pretend to be

our Friends: But to meet with a Set possess'd of the Qualities which *Cicero* describes as necessary in a real undissimbled Friendship, will I believe be readily own'd a very hard Matter. *Si quis* (says he) *diligere vult amicos, oportet ut sint firmi, stabiles, et constantes, cuius generis est magna pessuria.* No Man seems to have had juster Notions of Friendship than *Cicero*, or been more sensible of it's true Value, and the Difficulty of finding it.

F A B. X.

Poeta de CREDERE et non CREDERE.

O R D O.

*Periculum est credere
et non credere, breviter ex-
ponam exemplum utriusque
rei. Hippolytus abii, quia
est credere auctoræ;
Hinc ruit, quis non est
creditor Cassandrae. Ergo
veritas inde exploranda
est, priusquam stulta sca-
nctæ judicet præce. Sed
ne homines crederent fabul-
sam veritatem, narrab-
ant quod est factum meum
memor.*

*Quicunq; meritis quan-
diligeret conjugem, para-
retque jux; togam peram
fam, seductus est in secre-
tum a suo Liberto, sperante
se seipsc; beredem proxi-
mum. Qui libertus, quan-
sunt meritis multa de-
pux, et phara de flagitiis
castæ mulieris, adfecit id
quod sentiebat maxime de-
betrem auctri, viz. A-
ducentem veritatem, sa-
mentaque domas pellit turpi
fato. Ille incensus falso
cicinie uxoris, simulavit
se ad villam, iabseditque
eum in oppido; deinde nocte intravit subito januam, petens recta cubiculum uxoris, in quo cu-
m; pessimis ratione suum dormire, scrupuli diligentius etatem adultam.*

ERICULOSUM est credere, & non credere.
Utriusque exemplum breviter exponam rei.
Hippolitus obiit, quia novercæ creditum est.
Cassandrae quia non creditum, ruit Ilium. 5
Ergo exploranda est veritas multum, prius
Quam stulta prave judicet sententia.
Sed fabulosam ne vetustatem elevent,
Narrabo tibi, memoriâ quod factum est meâ.
Maritus quidam quum diligeret conjugem,
Togamque puram jam pararet filio, 10
Seductus in secretum a liberto suo,
Sperante heredem suffici se proximum.
Qui, quum de pueru multa mentitus foret,
Et plura de flagitiis castæ mulieris,
Adjecit id, quod sentiebat maxime 15
Dolitum amanti, ventitare adulterum,
Stuproque turpi pollui famam domus.
Incensus ille falso uxoris criminis,
Simulavit iter ad villam, clamque in oppido
Subsedit, deinde nocte, subito, januam 20
Intravit, rectâ cubiculum uxoris petens,
In quo dormire mater natum jusserrat,
Ætatem adultam servans diligentius.
Dum

*et in oppido; deinde nocte intravit subito januam, petens recta cubiculum uxoris, in quo cu-
m; pessimis ratione suum dormire, scrupuli diligentius etatem adultam.*

N O T E S.

3. *Hippolytus.* The Son of *Theseus*, and *Hippolyte* the *Amazon*. He was fam'd for his Chastity, and resolutely avoided all Commerce with the other Sex. *Pbædra* his Step-Mother, in the Absence of her Husband *Theseus*, fell desperately in Love with him, and try'd by all the Methods of Solicitation to gain him over to her Embraces, but he continued immovably attach'd to Virtue. *Pbædra* vex'd at her Disappointment, that she might be revenged of him, charg'd him to his Father with a Design of ravishing her. He too easily giving Credit to his Wife, threatened the Death of his Son, who had by this Time fled from the

unchaste House of his Mother-in-Law. As he was driving his Chariot along the Seaside, *Neptune* sent forth some Sea-Calves, which so frightened his Horses that they overturn'd the Chariot and kill'd him. *Pbædra* upon hearing of it, conscious of the Injustice she had done him, confess'd all to *Theseus*, and in Excess of Grief stabb'd herself.

4. *Cassandra.* *Cassandra* was the Daughter of *Priam*, King of the *Trojans*. She foretold often the Ruin that threatened her Country, and warned them against those several Steps that led to it. But no Regard was paid to her Prophecies, the Fates having

FABLE X.

The Poet's Judgment with Respect to BELIEVING
and not BELIEVING.

‘T IS equally dangerous to believe too much, or not to believe at all. I will lay before you in a few Words an Example of either Case. Hippolytus dy’d, because so much Credit was given to his Step-Mother. Troy was laid in Ashes, because no Regard was had to the Predictions of Cassandra. We ought therefore to examine strictly into the Truth of the Case, that no false Impressions may be able to blind or distort our Judgment. But not to weaken the Truth of this Maxim by referring only to fabulous Antiquity, I will relate a tragical Adventure that happen’d within my own Memory.

A certain Husband who was perfectly fond of his Wife, and was now preparing to put the Manly Gown on his Son, was taken aside privately by his Freed-Man, who had Hopes of being appointed his next Heir; and who making a thousand Lies about his Son, and still more concerning the Baseness of his chaste Wife, at length added what he knew would sink deepest in the Mind of a fond Husband, that a Galant made her frequent Visits, and that the Honour of his House was stain’d by an infamous Commerce. The Husband transported with Rage at the imaginary Guilt of his Wife, pretended a Journey to his Country Seat, but privately staid in Town. When Night was a little advanced, he rushes suddenly into the House, and makes directly to his Wife’s Apartment, in which she had order’d her Son to lie, that she might have a stricter Eye over his ripening Years. While the Servants are hunting for a Light,

N O T E S.

ing decreed the Downfall of that flourishing Empire.

7. *Eleven.* Put here instead of *minaret*, undervalue. This Signification is indeed somewhat unusual; but we meet with Examples of it both in *Cicero* and *Livy*. It seems to be a Metaphor taken from a Scale, when the Weight is removed out of it: For that the Scale may mount up, it is necessary to lessen the Weight, and in Proportion as the Weight is diminished, the Scale rises. Hence *elevarē crīmen* may properly enough

be said instead of *minuere*.

10. *Togam puram.* The Roman Youth were allowed to wear the *Prætexta* or Magistrates Robe, till their entring Seventeen. This was a Gown edged round with a Border of Purple. At that Age they chang’d it for another, call’d here by *Pbadrus*, *Toga pura*, because of a white Colour, without any Edging of Purple. It is call’d also by *Authon*, *Toga virilis* and *libera*, because the Time of putting it on, was accounted *entring into Manhood* by the Romans.

PHÆDRI FABULARUM Lib. III.

Dum servi querunt lumen, dum concursant familia,
dum familia cœcurunt, ille, maritus, non se-
mper impetrat furens ira, accedit ad lectum, tentat
caput in tenebris. Ut sentit caput confusum, transfigit
pectus gladio, respiciens nihil, dum vindicet dolore.
Lucerna adlatâ, simul adspexit filium, 25
Sandamque uxorem dormientem cubiculo,
Sopita primo quæ nil somno senserat,
Repræsentavit in se pœnam facinoris,
Et ferro incubuit, quod credulitas strinxerat.
Accusatores postularunt mulierem;
Romamque pertraxerunt ad Centumviros. 30
Maligna insontem deprimit suspicio,
Quod bona possideat; stant patroni, fortiter
Cauffam tuentes innocentis feminæ.
A divo Augusto tunc petiere judices,
Ut adjuvaret jurisjurandi fidem, 35
Quod ipsos error implicuisset criminis.
Qui postquam tenebras dispulit calumniæ,
Certumque fontem veritatis reperit,
Luat, inquit, pœnas cauffa libertus mali.
Namque orbam nato simul, & privatam viro, 40
Miserandam potius, quam damnandam, exi-
stimo.
Qui postquam dispulit tene-
bras calumniæ, reperitque
certum fontem veritatis,
inquit, libertus causa mal-
licitæ peccas. Namque ex-
istens feminam fiscal er-
bare nato, & privatam
viro, patiit esse miseran-
dam quam damnandam.
Quod si paterfamilias per-
scrutatus esset critica de-
nudata, si lineasset subtili-
ter mendacium, non even-
tisset dominum a radicibus
fratris scelere.

*Ad his spernat natus, nec tam credat statim. Quandoquidem et illi peccant, quos minime pu-
tes; et qui non peccant, impugnantur fraudibus.*

Hoc

Dum querunt lumen, dum concursant familia,
Ira furentis impetum non sustinens, 25
Ad lectum accedit, tentat in tenebris caput.
Ut sentit tonsum, gladio pectus transfigit,
Nihil respiciens, dum dolorem vindicet:
Lucernâ adlatâ, simul adspexit filium,
Sandamque uxorem dormientem cubiculo, 30
Sopita primo quæ nil somno senserat,
Repræsentavit in se pœnam facinoris,
Et ferro incubuit, quod credulitas strinxerat.
Accusatores postularunt mulierem;
Romamque pertraxerunt ad Centumviros. 35
Maligna insontem deprimit suspicio,
Quod bona possideat; stant patroni, fortiter
Cauffam tuentes innocentis feminæ.
A divo Augusto tunc petiere judices,
Ut adjuvaret jurisjurandi fidem, 40
Quod ipsos error implicuisset criminis.
Qui postquam tenebras dispulit calumniæ,
Certumque fontem veritatis reperit,
Luat, inquit, pœnas cauffa libertus mali.
Namque orbam nato simul, & privatam viro, 45
Miserandam potius, quam damnandam, exi-
stimo.
Quod si damnanda perscrutatus crimina
Paterfamilias esset, si mendacium
Subtiliter lineasset, a radicibus
Non evertisset scelere funesto domum. 50
Nil spernat auris, nec tamen credat statim.
Quandoquidem & illi peccant, quos minime
putes,
Et qui non peccant, impugnantur fraudibus.

N O T E S.

sons; and because they were free, and left to govern their own Actions, being no longer subject to the Tutorage of Pedagogues.

12. *Heredem suffici se præxitum.* *Heres præsumus*, is the same with what *Horace* and *Historians* often call *heres secundus*. He who succeeded next, if any Accident should take off the true Heir.

26. *Tentat in tenebris caput.* *Tentat*, that is, *Totu explorat*. *Quintil. I. De-*

*c' am. 9. Tintorit ergo culus et pectus ob-
jecum.*

27. *Sentit tonsum.* This is to be considered as a Mark, by which he was able in the Dark to distinguish a Man from a Woman; for it appears from History, that the *Romans* at that Time shaved both the Head and Beard.

30. *Repræsentavit in se pœnam facinoris.* He revengei the Act immediately upon himself.

a Light, and the whole Family run together in the utmost Confusion, the unhappy Father, unable to restrain the Violence of his mad raging Passion, flies to the Bed-side, and feels with his Hand in the Dark. Finding a Man's Head, as he knew by its being shaved, he plunges his Sword in his Breast; regarding nothing, if he can but gratify his Revenge. How soon a Light was brought, seeing on the one Side his Son weltring in Blood, and on the other his chaste Wife a-bed in her own Apartment, who fast lock'd up in her first Sleep, had heard nothing of the Noise; he revenged the rash Outrage immediately upon himself, and fell upon the Point of that Sword which a too easy Belief had provoked him to draw. The Woman was immediately indicted by the publick Informers, and dragg'd to Rome to appear before the Bench of the Hundred. Malicious Suspicions bear hard upon her Innocence, because she was become sole Mistress of her Husband's Estate. Her Counsel stand firm in her Defence, and boldly plead the Cause of oppress'd Innocence. The Judges upon this apply to the Emperor Augustus, begging that he would assist them in the honest Discharge of their Oath; because such was the Intricacy of the Charge, as to embarrass them extreamly. The Emperor, after having dispell'd the Clouds raised by Calumny, and by nicely balancing the Evidence come to a sure Knowledge of the Truth, gave Judgment in these Terms. "Let the Freed-man, who was the Cause of all the Mischief, suffer Punishment: As to the unhappy Lady, who has at once lost a Son and a Husband, I think her Case more deserving of Pity than Censure. For had the jealous Father of the Family, search'd with Care into the Crimes his Wife was accused of, and sifted this abominable Plot to the Bottom, he would not have overthrown and sunk his Family by so fatal a Crime."

Never therefore despise an Information, but be not too forward to believe every thing you hear: For it often happens, that they are in Fault whom you are farthest from suspecting, and that the most innocent are sometimes unjustly accused.

This

N O T E S.

himself. *Repræsentavit pœnam*; that is, *Reatim de se sumpsit pœnam*; for *repræsento* properly signifies to pay down in Ready-Money upon the Spot.

35. *Ad centumvires.* The *Centumviri* were the proper Judges in Capital Causes, call'd hence sometimes *Causæ centumvires*, and their Decisions *Judicia centumviralia*. Festus gives the following Account of them. *Cum essent Romæ triginta et quin-*

que tribus, (quæ et curiæ dictæ sunt) terni ex singulis tribubus sunt electi ad judicandum: qui centumviri appellati sunt. Et licet quinque amplius quam centum fuerint, tamen quo facilius nominarentur, Centumviri sunt dicti. What Causes came properly under their Cognizance, we learn from Cicero, who in his first Book *de Oratore* says: *Factare se in causis Centumviribus, in quibus usucapiorum, tutelarum, gentilitutum,*

This Story may likewise be a Warning to the more simple, that they form not their Judgment upon the Opinion of another. For the different Aims of Ambition that rule the Heart of Man, are a Cause of his being often sway'd by Favour or Dislike. He only is well known to you, whom you judge of by a personal Acquaintance.

I have enlarged more than usual in telling of this Story, because some I understand have taken Offence at my too great Brevity.

N O T E S.

51. *Nec tamen credat statim.* The Importance of Deliberation, and weighing with Care before we pass a final Judgment upon Things, is well describ'd by Seneca, Lib. II. Cap. 22. *de Ira.* *Dandum semper est tem-*

pus; veritatens dies aperit, ne sint aures criminantibus faciles: hoc humanæ naturæ vitium suspectum, notumque nobis sit, quod quæ inviti audimus, libenter credimus, et antequam judicemus irascimur.

F A B L E XI.

The EUNUCH to an INSOLENT FELLOW.

AN insolent Fellow had once a warm Debate with a Eunuch; and besides a great deal of impertinent Language, and low vulgar Reproaches, upbraided him at last with his Loss of Manhood. "That indeed, return'd the Eunuch, is the only tender Part wherein you could have touch'd me effectually; for it must be own'd I want the Witnesses of Perfection. But why, ridiculous Fool, do you charge me with Fortune's Crime? That only is to be accounted scandalous in any Man, which he justly suffers thro' his own ill Conduct."

N O T E S.

7. *Id denum.* This Sentence, which Phædrus puts into the Mouth of the Eunuch in Place of a Moral, is in Appearance general; but that it may have its due Force in

the Fable, we are to suppose that it hinted at some Blemish in this Impertinent, which he probably ow'd to some false Step he had made.

F A B L E XII.

The COCK to a PEARL.

AYOUNG Cock scraping in a Dunghill for Food, happen'd to find a Pearl. How fine a Thing is this, says he, to lie in so despicable

N O T E S.

8. *Hoc illis narro, &c.* We may from this who decried our Poet's Fables, pretending kno, that there were many then at Rome that they were insignificant, and of no Service

Iequit: quanta res jaces
indigna loco! si quis cupido
tui pretii vidisset te, re-
diffis ad maxime
splendoris. Ego, cui cibas
est multis pater, qui inveni-
te? Ego nec possum pro-
dissim quidquam nisi, nec
tu patet prodesse quidquam
est. Narrabo illi qui non intelligent me!

Jaces indigno, quanta res, inquit, loco!
Te si quis pretii cupidus vidisset tui,
Olim rediles ad splendorem maximum. 5
Ego qui te inveni, potior. cui multo est cibus?
Nec tibi prodesse, nec mihi quidquam potes,
Hoc illis narro, qui me non intelligunt,

N O T E S.

to the Publick. Phædrus here tells them | Want of Sagacity and Taste. But that
that this was a false Judgment, owing to the | Men of true Discernment would see at once
into

F A B. XIII.

APES et FUCI, VESPA JUDICE.

O R D O.

Apes fecerant favos in
alta quercu. Fuci inertes
dicebant bei favos esse suos.
Lis est dedita ad jura,
Vespa judice. Quæ, quoniam
trifid paleborum et rameque
genit, proposuit base le-
gum duabus partibus. Cor-
pus non est intermixtus, et
color est par, ut res plane
venerit merito in dubio.
Sed te mea religio instru-
dens peccet, accipite alios,
et infundite eis ceris, ut
ex sapore mellis et formæ
soci exstant bororum favorum,
de quibus in agitur, adpre-
test. Fuci recusant: con-
ditio placet Apibus. Tunc
illa susulit talam senten-
tiam. Apertum est, quis non possit, aut quis fecerit.
Quapropter Apibus fructum restituo suum. 15

Apes in alta quercu fecerant favos,
Hos Fuci inertes esse dicebant suos.
Lis ad forum deducta est, Vespa judice.
Quæ genus utrumque nosset quum pulcherrime,
Legem duabus hanc proposuit partibus: 5
Non inconveniens corpus, & par est color,
In dubium plane res ut merito venerit.
Sed, ne religio peccet imprudens mea,
Alvos accipite, & ceris opus infundite,
Ut ex sapore mellis & formâ favi, 10
De quibus nunc agitur, auctor horum adpareat.
Fuci recusant: Apibus conditio placet.
Tunc illa talam susulit sententiam;
Apertum est, quis non possit, aut quis fecerit.
Quapropter Apibus fructum restituo suum. 15
Hanc præteriisse fabulam silentio,
Si pactam Fuci non recusassent fidem,
vix, aut quis fecerit. Quapropter restituo Apibus fructum.
Præteriisse hanc fabulam silentio, si Fuci non recusasset pactam fidem.

N O T E S.

2. Fuci. Drones. They are thus de-
scrib'd by Pliny, Lib. I. Sunt aculeo, velut
imperfecta apes, evulsumque, a secessis, et jam
emoritæ insectæ, serotinus foetus, et quasi
serotina verarum apium, quæ breviter imperant
iis, primisque in opera expellunt, tardantes
hinc electio parvunt.

3. Religio mea. That is, ego Jūdex;
for the Judges were bound by a solemn Oath
to do Justice. Witnesses also were sworn, be-
fore their Testimony was receiv'd. Both
these appear from the following Passage of
Cicero, in his Oration for Cælius. Habet
enim iudices, quæ vix socius videret religi-
onis,

spicable a Place! Had but some Artist found thee, sensible of thy Value, thou hadst long e'er now shone out in the full Perfection of Lustre. Why have you fallen in my Way, to whom a Meal of Meat had been far more agreeable? I, alas! can do you no Service, and you are quite useless to me.

This Story is meant for those, who have no Relish of my Fables.

N. Q. T. E. S.

into the Design of his Fables, and be able to view them in all their Beauty and Use.

F A B L E. XIII.

The BEES and DRONES, the WASP sitting as Judge.

SOME Bees had once work'd their Honey-Combs on the Top of a high Oak. A Set of lazy Drones insolently maintain'd, that they belong'd to them. The Cause was brought to a Hearing in Court, and the Wasp sat as Judge; who perfectly acquainted with the Temper of both, proposed the following Law to the contending Parties. You are nearly alike in Shape, and of the same Colour; insomuch that the Matter in Dispute is plainly a doubtful Case. But that I may not thro' Imprudence violate the Oath I have taken to judge justly; let each take a Hive, and inclose your Work in waxen Cells, that from the Taste of the Honey and Shape of the Comb, we may be able to decide who have the best Title to those concerning which the Debate now is. The Drones refuse the Condition, which is readily accepted by the Bees. Upon which the Wasp thus pronounced Sentence. It is evident to me who are, and who are not capable to work the Combs; therefore I restore to the Bees what they have a just Claim to.

I should have pass'd this Fable in Silence, had not the Drones refused to submit to the Condition proposed by the Court.

N. Q. T. E. S.

enis, jurisque jurandi facile esse patiemini.
L. Luceum sanctissimum dominem, et gravissimum testem.

13. *Talem sustulit sententiam.* Several Commentators are very much displeased with this Reading. They observe that *tolle* *sententiam* is never said, and *sustulit pro* *tulit* cannot well be supposed. *Gudius*, to

obviate this Difficulty, reads thus:

Tunc tata item sustulit sententia.

Burman approves of this Correction, and to confirm it observes, that *ferre sententiam* was the usual Phrase in speaking of the Decisions of the Judges, as might be made appear by innumerable Examples.

F A B. XIV.
ÆSOPUS ludens.

O R D O.

*Quidam Atticus quem
cibis Æsopum ludentem
videt, et risit eum quasi
delirat. Quod simus
derisor potius quam deri-
dendus seruit; posuit ar-
cum retensem in media via.
Hec sapiens, inquit, ex-
pedi quid feceris. Pecu-
lii concorrerit: ille torquet
se dix; nec intelligit cau-
sam quæstionis perfite: et
cautus fucetur. Tunc
scilicet cibis, ait: si ba-
xaris arcum super te-
sis, rumpes eum; et si
laxaris, eris utilis quam
cibus: sic ludus debet dari aliquando animis, ut redeat melius tibi ad cogitandum.*

PUERORUM in turba quidam ludentem Atticus
Æsopum nucibus quum vidisset, restitit,
Et quasi delirum risit. Quod fensit simul
Derisor potius, quam deridendus senex;
Arcum retensem posuit in media via:
Heus, inquit, sapiens, expedi, quid feceris.
Concurrit populus: Ille se torquet diu,
Nec quæstionis positæ causam intelligit:
Novissime succumbit. Tum victor sophus:
Cito rumpes arcum, semper si tensum habu-
eris:
At si laxaris, quum voles, erit utilis.
Sic ludus animo debet aliquando dari,
Ad cogitandum melior ut redeat tibi.
10

N O T E S.

4. *Derisor.* The Word is not to be here understood as a Reckon upon Æsop, but rather a Commendation; for Seneca in his Book V. *de Bæsi.* uses it in speaking of Socrates, because he was one that took great Delight in the ironical Way.

8. *Quæstionis perfite.* A Way of speaking taken from the Schools of Philosophers

and Rhetoricians; where any Subject to be debated upon was said *poni, to be proposed.* Sen. XI. Nat. Quæst. I. *De terrarum mo-
tu quæstionem perfici.*

12. *Sic ludus, &c.* The Comparison of the Mind of Man to a Bow, is very common, and very just; for if always intent upon Business, it will lose that Spring and Energy,

F A B. XV.

CANIS ad AGNU M.

O R D O.

*Canis inquit: Agnus be-
lum: ita capellæ, Erras:
statis, tua mater tua et
lic; offenditque ovis se-
gregatis procul.*

INTER capellas Agno balanti Canis,
Stulte, inquit, erras, non est hic mater tua:
Ovesque segregatas ostendit procul.

Non
gregatis procul.

N O T E S.

11. *Quem creaverat musculus.* This is men-
tioed as the Reason why he had Cause eve-
ry Day to dread the Butcher's Knife. For

it was the Manner of the Ancients, as well

F A B L E XIV.

ÆSOP at Play.

AN Athenian seeing once Æsop playing with Nuts among a Crowd of Boys, stopt to laugh at his Simplicity. Which as soon as the old Gentleman perceived, who was too much a Wag himself to let others make Sport of him; he took a Bow unstrung, and placed it in the middle of the Street. Explain to me, says he, you who are so wondrous wise, what is intended by this. The People gather round him. He tortures his Invention a long time, nor can dive into the Meaning of the Question proposed to him: At last he gives it up, and owns himself vanquish'd. Upon which the victorious Sage: If you keep a Bow always bent, it will soon break; but if you let it go slack, it will be fit for Use when you want it. In like Manner we ought sometimes to unbend the Mind, that it may return with more Vigour to Thought and Application.

N O T E S.

Energy, which is requir'd in one who would acquit himself with Credit. A little Mind not capable to judge rightly of things, will be apt to censure the seemingly low Diversions, in which Æsop is here said to have been engaged. No doubt we are to preserve a certain Dignity even in our Amusements; but there are Times when the Mind is allow'd to throw off all Restraint, and descend to the lowest innocent Diversions.

Scipio and Lælius, when they had a Mind to indulge themselves in a full Freedom and Gaiety of Humour with Lucilius, are said —*Nugari cum illo et discincti ludere, donec Decoqueretur olus soliti.*

Nor was the great Agesilaus ashame'd, when he was surprized riding round his Hall, upon a Hobby-Horse, with his Children. He thought there was nothing in it unbecoming the Hero.

F A B L E XV.

The Dog and the Lamb.

ADog says to a Lamb bleating, and running about among a Flock of She-Goats: You are deceived, poor Fool, your Dame is not here; and withal points to the Sheep that were feeding apart by themselves

N O T E S.

as now, to slay the Males for Food, and preserve the Females to encrease and propagate the Breed,

q2. *Beneficium*

Agnus respondit: *Non quærum illam, quæ concipiit, cum libitum est; dein portat igitur onus certis mensibus, exsibit, nonis que effundit sarcinam prolapsam: etenim quæro illam, quæ te admittit ubere, fraudatque natus lacte, et deficit mihi. Tamen ait Canis, illa est potior quæ peperit te. Non est ita, inquit Agnus. Unde illa scit illam nascerer niger, et albus? Age porro scis: fæcere dedit magnum beneficium natali, quæ crearer masculus, et experientur latrone in singulis larvæ. Car illa cuius nulla pugnas fuit in gigando, fit pugna bac quæ miseria est mei jacentis, præfataque sparte dulcem barcodizare? Bonitas, et rectitudines, facit parentes.*

Auctor vobis demonstrare bis versibus, bonitas obficiere legibus, capi meritis.

Non illam quæro, quæ, cum libitum est, concipit;

Dein portat onus ignotum certis mensibus, 5

Novissime prolapsam effundit sarcinam;

Verum illam, quæ me nutrit admoto ubere,

Fraudatque natus lacte, ne deficit mihi.

Tamen illa est potior, quæ te peperit. Non ita est.

Unde illa scivit, niger, an albus nascerer? 10

Age porro, scis: quum crearer masculus,

Beneficium magnum sane natali dedit;

Ut exspectarem lanium in horas singulas.

Cujus potestas nulla in gignendo fuit,

Cur hac sit potior, quæ jacentis miseria est, 15

Dulcemque sponte præstat benevolentiam?

Facit parentes bonitas, non necessitas.

His demonstrare voluit auctor versibus,

Obsistere homines legibus, meritis capi.

Auctor vobis demonstrare bis versibus, bonitas obficiere legibus, capi meritis.

N O T E S.

12. *Beneficium nigrum, &c.* This is to be understood ironically. *Sclafazzi* alone, of all the Commentators, differs from the received Opinion. He puts these Words into the Mouth of the Dog, whom he here makes to interrupt the Lamb. As if he had said: What think you of your Sex?

How great an Advantage that you were born a Male? What follows is supposed to be the Answer of the Lamb. But this is rather ingenious than just.

13. *Facit parentes.* The Meaning is: They are properly to be stil'd Parents, not so much who through a Necessity of Nature

F. A. B. XVI.

CICADA et NOCTUA.

O. R. D. O.

Ille qui est amiculat se humanitati, fieri que optinet fæcias fæcia.

HUMANITATI qui se non accommodat, Plerumque poenas oppedit superbiam.

Cicada

N O T E S.

1. *Humanitati qui se non accommodat.* Ascommodare se humanitati, in the same Manner as Cicero, *Accommodare craticem auribus* *moditatis.* By Humanity is meant that

Regard and Love to our Fellow-Creatures, that leads us to recommend ourselves to one another, by all the Offices of Kindness and Good-Will. *Scatena* gives an excellent Description

themselves at some Distance. I am not, says the Lamb, looking after her who conceives when she has a Mind, carries her unknown Burden so many Months, and at last slips from her Womb the falling Load; but after her who nourishes me with her own Milk, and defrauds her young ones, rather than see me want. Yet, says the Dog, she is to be preferr'd who gave thee Birth. Not at all, replied the Lamb: How could she know whether I should be born Black or White? But allowing that she had known it: are not my Obligations to her great, for conceiving me a Male, to live every Hour in Dread of the bloody Knife of the Butcher? But as she had no Power in conceiving or bringing me forth, why should I esteem her more than she, who took Pity on me when I was lying helpless on the Earth, and of her own Accord show'd me all the Marks of Good-will? 'Tis Goodness makes Parents, not any Necessity of Nature.

The Author by these few Lines meant to show, that Men are naturally averse to the Restraint of Laws, but may easily be won by Kindness and Services.

N O T E S.

ture beget Children, as who maintain and bring them up with Care, and are wanting in no Instance of Kindness and Benevolence.

19. *Offissere homines legibus.* This Moral drawn from the Fable by *Phædrus*, seems to be a little far fetch'd. It more naturally points out to us the proper Duty of a Parent, without which he does not deserve the Name. This mutual Benevolence

between Relations, and due Respect to the Duties that arise from our different Connections in Life, is the very Cement of Society, and necessary to hold us together, for Laws without this are of little Avail; yea, they are sometimes Temptations to lead us astray. 'Tis a common and just Observation in most Cases,

Nitimus in vetitum semper, cupimusque negata.

F A B L E XVI.

A GRASSHOPPER and NIGHT-OWL.

HE who refuses to fashion himself to Humanity, often suffers the just Punishment of his ill-timed Pride.

A Grass-

N O T E S.

scription of it, Epist. 88. *Humanitas vetat superbum esse adversus socios, vetat avarum a verbis, rebus, affectibus, comedere, acilemque, omnibus praestat: nullum alie-*

num malum putat, bonum autem suum id maxime, quod alicui bonum futurum est, amat.

Cicada faciebat acerbum
corcicam Noctua, scilicet
querere vilium in tenebris,
capereque somnum interdiu.
Rogata est
et taceret. Cœpit clamare
multo validius. Rursus prece
accensa, accessus est magis.
Noctua, ut viātū ille nul-
lum auxilium sibi, et ver-
ba sua cœceret, adgressa
est garrulam bac fallaciā:
Quia cœceret tui tua fiti-
re daretur, quas pates Ap-
ollinem habere cibara, si
animas patere ceteras, quid
Pillas dixisset tibi nuper;
fūsū sc̄p̄idis, vixi, bi-
bamus vixi. Illa, quæ ar-
debat fiti, final cœ-
cerit vocem faciem laudari,
addebet caput. Noctu-
cœsia e cœs, cœsia
est Cicadam irrepidam, et deit̄ letō. Sic quæ viva negarat, tribuit mortua.

Cicada acerbum Noctuæ convicium
Faciebat, solitæ viñum in tenebris quærere,
Cavoque ramo capere somnum interdiu. 5
Rogata est, ut taceret. Multo validius
Clamare cœpit. Rursus admotâ prece,
Accensa magis est. Noctua, ut vidi sibi
Nullum esse auxilium, & verba contemni sua,
Hac est adgressa garrulam fallaciā: 10
Dormire quia me non finunt cantus tui,
Sonare citharâ quos putas Apollinem,
Potare est animus nectar, quod Pallas mihi
Nuper donavit; si non fastidis, veni,
Una bibamus. Illa, quæ ardebat fiti,
Simul cognovit vocem laudari suam,
Cupide advolavit. Noctua, egressa è cavo,
Trepidantem consecrata est, & letō dedit. 15
Sic, viva quod negarat, tribuit mortua.
Cicadam irrepidam, et deit̄ letō. Sic quæ viva negarat, tribuit mortua.

N O T E S.

12. Sonore cibara quas putas Apollinem. That is, the Sound of your Voice is such, that any one may take it for the Harp of Alcides. Interpreters have mistaken the proper Meaning of *putas* here, which they fancy respects only the Grasshopper;

whereas it ought to be understood indefinitely, as if the Poet had said: *Unusquisque qui audit, crederet non cicadam, sed Apollinem cœdere Cibara.*

13. Nectar. The Drink of the Gods, according to the fabulous Notions of the

F A B. XVII.

ARBORES in DEORUM Tutela.

O R D O.

Olim divi legerunt ar-
bores, quas vellent esse in tutela sua.
Quercus fuit Jovi, et myrtus pla-
cuit Veneri, laurea Pœ-
tro, pinus Cybelæ, celsa Herculū.
Minerva admirans, quare steriles sumerent;

OLIM, quas vellent esse in tutela sua,
Divi legerunt arbores. Quercus Jovi,
Et myrtus Veneri placuit, Phœbo laurea,
Pinus Cybelæ; populus celsa Herculū.
Minerva admirans, quare steriles sumerent, 5
Interrogavit. Caussam dixit Jupiter;
admirans, interrogavit, Quare sumeret steriles? Jupiter dixit caussam;

N O T E S.

2. *Quercus Jovi.* The Poet here enumera the several Trees that were held sacred to particular Deities, and represents the Gods as in an Assembly, making each Choice of his favourite Tree, to honour it with his Protection.

7. *Honestum fructu ne videamus vendere.*

Commentators have not been able to agree as to the Meaning of this Verse. The more generally receiv'd Reading is, *Honore fructum ne videamus vendere.* And they explain the Verse of the Sacrifices and other Rites and Honours, that were paid to the Gods in their more solemn Worship, making

A Grashopper raised a Noise that was very troublesome to a Night-Owl, who commonly went in Search of Food in the Dark, and slept all Day in some hollow Tree. Being ask'd to cease her Noise, she fell a screaming still more vehemently. Again Entreaty was used, but to no Purpose. The Owl perceiving there was no Remedy, and that all her Words were slighted, attack'd the noisy Creature with this Stratagem. As I find it is impossible to sleep for the agreeable Musick of your Voice, which any one might think founded from the Harp of Apollo, I have a mind to drink some Nectar, which I received lately from Pallas; if you don't despise the Entertainment, come let us drink together. The Grashopper, who was almost dying with Thirst, hearing herself moreover so finely complimented upon her Voice, briskly skip'd up to the Place: When the Owl advancing to meet her, seized, and in an Instant kill'd her. Thus she gave by her Death that Quiet which she had deny'd when alive.

N O T E S.

Poets. *Pallas* is here supposed to make a Present of some of it to the Owl, because that Bird was sacred to her. *Pallas* was the Goddess of Wisdom, and Daughter of *Jove*.

19. *Sic viva quod negaret*. This conveys to the Reader a very useful Moral. It is the greatest Folly imaginable to refuse the common Offices of Respect and Humanity.

When voluntarily done they oblige, and make us to be held in Esteem: But if otherwise, they are often extorted from us; nay, we are sometimes made to suffer for our Obsturacy, and have no Acknowledgments in Return, because no one thinks himself indebted to us.

F A B L E XVII.

The TREES taken into the Protection of the GODS.

IN former Times, the Gods made choice of such Trees as they intended to take under their Protection. Jupiter pitch'd upon the Oak, Venus upon the Myrtle, Phœbus the Laurel, Cybele the Pine, and Hercules the tall Poplar. Minerva wondering why they all fix'd upon barren Trees, ask'd the Reason of it. Jupiter answered,

N O T E S.

ing the Sense to run thus. *Left should we chuse fruitful Trees, we might seem to do it with a Design of purchasing by their Product, the Honour and Respect of Men; so that the Worship paid by Men to the Gods, was as it were the Price which they paid for the Fertility of these Trees.* For it is well known, that the Word *honor* is often used for

the Sacrifices offered to the Gods. But this Explication, though specious enough, does not appear to me just. I incline rather to fall in with *Rigaltius*, *Bucbnerus*, and *Bentley*, who read *Honoram fructu vendere*, making the Sense thus: *Left the Honour we bestow upon the Trees, by taking them under our Protection, should not seem a free Gift,* but

Ne videamur vendere bæ-
nnem fructu. At meher-
cules, ait Minerva, quis
carrebit quod exalabit,
Oliva est gratia nobis
propter fructum. Tunc
genitor Deorum etque fater
bænnam locutus est sic: O
nata, merito sapiens dicere omnibus:
cæribus: gloria est fides,
nisi quod facias est nile.

Hæc fabella auctor, agere nibil, quod non profit.

Honorem fructu ne videamur vendere.
At mehercules narrabit, quod quis voluerit,
Oliva nobis propter fructum est gratiæ.
Tunc sic Deorum genitor, atque hominum
fator: 10

O nata, merito sapiens dicere omnibus:
Nisi utile est, quod facimus, stulta est gloria.
Nihil agere, quod non profit, fabella admonet.

N O T E S.

but sold for the Fruit we expected from
them: According to this, the Sentence does
not respect Men, but the Trees; and is 1 with more Propriety referr'd to the thing
spoken of. This is farther confirm'd by the
Answer of *Pallas*, who says, that what-
ever

F A B. XVIII.

PAVO ad JUNONEM.

O R D O.
PAVO venit ad JUNONEM
ferens indigne, quod non
tribuerit sibi cæcilius luscinii.
Aiebat illus luscinium
esse admirabilem cæciliis au-
ritas, se vero deridet, si-
mul ac nigerit cæcum. Tunc
Dea dixit gratia consolandi:
sed vincis ferens, vin-
cis magnitudine; nitor
zmaragdi præfulget tuo,
Pictisque plumis gemmeam caudam explicas.
Quo mihi, inquit, mutam speciem, si vincor sono?
Fatorum arbitrio partes sunt vobis datæ: 10
Tibi forma, vires aquilæ, luscinio melos,
Augurium corvo; læva cornici omina,
Omnes quæ propriis sunt contentæ dotibus.
Noli adfectare, quod tibi non est datum,
Delusa ne spes ad querelam recidat. 15
Nisi te adfectare id quod non est datum tibi, ne spes delusa recidat ad querelam.

PAVO ad Junonem venit, indigne ferens,
Cantus luscinii quod sibi non tribuerit:
Illum esse cunctis auribus admirabilem,
Se derideri, simul ac vocem miserit.
Tunc consolandi gratiæ dixit Dea:
Sed formæ vincis, vincis magnitudine;
Nitor zmaragdi collo præfulget tuo,
Pictisque plumis gemmeam caudam explicas.
Quo mihi, inquit, mutam speciem, si vincor sono?
Fatorum arbitrio partes sunt vobis datæ: 10
Tibi forma, vires aquilæ, luscinio melos,
Augurium corvo; læva cornici omina,
Omnes quæ propriis sunt contentæ dotibus.
Noli adfectare, quod tibi non est datum,
Delusa ne spes ad querelam recidat. 15
Nisi te adfectare id quod non est datum tibi, ne spes delusa recidat ad querelam.

N O T E S.

1. *Pato.* The Peacock was fated to
Juno; for *Argus* was upon her Account
slain by *Mercury*, and changed into the Fi-
gure of that Bird.

ib. *Ad Junonem.* The Daughter of Sa-
turn, and Wife and Sister of *Jove*. Hence
Virgil:

Ait ego, quæ divum incedo regina Jovisque

Et

swered, To prevent any Suspicions of our having an Eye to the Fruit, in the Honour we do them. Let every one, replies Minerva, say upon that Head what he has a mind, the Olive is by far the most agreeable to me, because of its Fruit. Upon which the Father of the Gods, and Creator of Men: O Daughter, it is with Justice that all admire your Wisdom; we aim at a false Glory, if there is nothing useful in what we do.

This Fable admonisheth to study in every thing what may be profitable.

N O T E S.

ever Pretences the Gods may have to justify their Choice, she was determined to love and honour the Olive because of its Fruit.

fulness. Jupiter's Answer makes the Moral of the Fable, and teaches us in all our Actions to aim at being useful.

F A B L E XVIII.

The PEACOCK to JUNO.

A Peacock came to Juno, complaining loudly, because she had not given her the Voice of the Nightingale. The Melody of the Nightingale, says she, charms every Ear, whereas I am universally derided, as often as I offer to raise my Voice. The Goddess, to quiet her, said: But you excel in Beauty and Size, your Neck shines like the brightest Emeralds, and when you spread your Tail, the painted Feathers dazzle the Sight with a Blaze of Gems. But to what End have I this fair silent Form, if I fall short of others in my Voice? You have all your different Parts assign'd you, by the supreme Disposal of the Fates. To you they have given Beauty, Strength to the Eagle, Melody to the Nightingale; good Presages to the Crow, unhappy Omens to the Raven, and all seem contented with the Gifts they have received.

Never affect that which Nature has not given you, lest upon finding your Hopes frustrated, you fall into Murmurs and Complaints.

N O T E S.

Et foror et conjux.

14. *Noli affectare, &c.* The Poet has told us already in the Fable of the Dog and Piece of Flesh:

*Amittit merito proprium, qui alienum ad-
petit.*

'Tis certainly the most ridiculous Thing in the World to affect Qualities, we have no

Pretence to, and neglect to cultivate those which we plainly have. For as in the one Case we gain nothing but Contempt, so in the other we lose the Advantages which Nature had put into our Hands. Few Men but possess some Talents, that if well attended to and improved, will make them useful and esteem'd in the World.

F A B. XIX.

ÆSOPUS ad GARRULUM.

O R D O.

Æsopus cum solum esset familia domini, jussus est parare cœnam matutinam. Ergo quærens ignem, lustravit domos; tandemque invenerit, ubi accenderet lucernam. Tum quid iter faciat logias circuanti, efficit brevius: tandemque cœpit redire recte per forsan. Et quidam Garrulus et turba; Æsope, quid tibi cum lumine medis file? Inquit, quero bonitatem; et abit festinans domum.

Si ille maledicas retulit bec ad animam, profecto seruit se non visum fuisse bonitatem seni, qui intempestive occupato adluserit.

N O T E S.

1. *Solum cum esset familia.* *Solum familia.* That is, according to my Notion, when he alone made his Master's whole Family, when all his Master's Family was this single Slave. Ritter however indeed, gives a different Turn to the Words. He thinks that

solum can refer only to Æsop: When he alone was with his Master, suppose in Town, the rest of the Family being retir'd into the Country. He therefore joins *familia* with *maturius*, *maturius familia*: that is, says he, *citius quam alias solemne erat*

F A B. XX.

ASINUS & GALLI.

O R D O.

Ille qui est natus infelix, non vitam modo tristam decurrit, verum post obitum quoque

Galli Cybeles celebant circum quæstus ducere Asinum solebant, bajulantem sarcinas, gratia quæstus. Is, quam esset mortuus labore et plagi, distracta pelle, sectuus tympana sibi. Maxima rega-
ti a quædam quædam, cœperat decubio fari? locutus fuit hoc modo: ille pater-
bat se fore securum, ecce aliæ plagiæ congeruntur illi mortuo.

QUI natus est infelix, non vitam modo
Tristam decurrit, verum post obitum quoque

Persequitur illum dura fati miseria.

Galli Cybeles circum quæstus ducere Asinum solebant, bajulantem sarcinas. Is quum labore & plagiæ esset mortuus, distracta pelle, sibi fecerunt tympana. Rogati mox a quodam, delicio suo Quidnam fecissent? hoc locuti sunt modo: Putabat se post mortem securum fore, Ecce aliæ plagiæ congeruntur mortuo.

N O T E S.

4. *Galli Cybeles.* They were also call'd *Corybantes*, and *Idei Dacysli*. These Priests of Cybele were all Eunuchs, and by Nation *Plygians*. In their solemn Processions

they danced in Armour, making a confused Noise with Timbrels, Pipes, and Cymbals, howling all the while as if they were mad, and cutting themselves as they went along.

Ib.

F A B L E XIX.

ÆSOP to a PRATTLE R.

WHEN Æsop was his Master's whole Family, he one Day received Orders to get ready Supper sooner than usual. He therefore went out to fetch some Fire, and went through several Houses; at last he found a Place where he might light a Candle. As he had taken a long Circuit, he wanted, if possible, to shorten it in returning, and took his Way home directly through the Forum. Upon this, one of the Crowd, an impertinent Prattler ask'd: Pray Æsop, what can you have to do with a Light in full Day? I look, answer'd he, if I can find a Man: and immediately hasted Home.

If this Impertinent had reflected upon the Answer made him, he must have been sensible that the Sage did not take him for a Man, who could so unseasonably fall a rallying him, though engaged another Way.

N O T E S.

familiae, quæ tunc domo aberat. But this Explication is more ingenious than solid.

10. *Hoc si molestus, &c.* This Remark is by far too obvious: The Poet must have supposed his Reader dull indeed, if he was not able to make it of himself before. Something should always be left to be supply'd by the Reader's Fancy, otherwise the

Author's Observations will often appear flat and trifling. Such is the Moral now before us; a Remark too insignificant for a School-Boy to make. He had done much better to observe, that to interrupt another with idle Questions when he is busy, is the Mark of an impertinent silly Temper.

F A B L E XX.

The Ass and the PRIESTS of CYBELE.

HE that is born unhappy, not only runs through an uncomfortable Life; but the cruel Rigours of Destiny pursue him even after Death.

The Priests of Cybele were wont, in their Alms-begging Proceedings, to lead about an Ass, that served to carry their Burdens. When he was dead with Labour and Stripes, they tore off his Skin, and made it into Drums. Being ask'd by one, what they had done with their Favourite, they answer'd in these Words: He fancied that after Death he should rest in Quiet; but see, though no more in Life, he is still urged with fresh Blows.

N O T E S.

Ib. Cybeles. The Daughter of Heaven and Earth, and Wife of *Saturn*. She had her Name from *Cybele* a Mountain of *Pbrygia*, where Divine Honours were first paid

her. She is also spoken of under a great many other Names; as *Rhea*, *Ops*, *Berecyntbia*, the *Idean* Mother, the Mother of the Gods, and the great Goddess.

P H Æ D R I

F A B U L A R U M

LIBER QUARTUS.

F A B. I.

De MUSTELA & MURIBUS.

O R D O.

Hoc genus scribendi vitetur cibi joculare: ex fave, dico babecus xibil majus, babecus calamo levi. Sed intere diligenter hoc nesciis; quantum utilitatem reperies sub illis? Non semper sunt ea quae videntur; frax prima decipit exultos, nesci rara intelligit quod cura condidit angulo interiore. Sed ne existimat locutus hoc sine mercede, adjiciam fabellam de Mustela et Muribus.

Quae Mustela, debilis exsiccata et scatena, cum valeret adsequi Mures veloci, involvit se farinâ, & obscuro loco Abjecit negligenter. Mus, escam putans, Adfiluit, & compressus occubuit neci. Alter bco. Mus petens escam, adfiluit, et compressus neci occubuit.

JOCULARE tibi videtur: & fane levi, Dum nihil habemus majus, calamo ludimus;

Sed diligenter intuere has nescias; Quantam sub illis utilitatem reperies? Non semper ea sunt, quae videntur; decipit 5 Frons prima multos, rara mens intelligit, Quod interiore condidit cura angulo. Hoc ne locutus sine mercede existimer, Fabellam adjiciam de mustela & muribus.

Mustela, quum, annis & senectâ debilis, 10 Mures veloci non valeret adsequi, Involvit se farinâ, & obscuro loco Abjecit negligenter. Mus, escam putans, Adfiluit, & compressus occubuit neci. Alter bco. Mus petens escam, adfiluit, et compressus neci occubuit.

N O T E S.

5. *Non semper ea sunt.* As *xenia* goes before, Commentators have been at a loss where to apply *ea*. *Bentley* for this Reason changes the Reading into *non semper res sunt*. But to me there appears no Necessity for any such Alteration. This may be considered as a general Sentence, independent on what goes before, or it may refer to the next Fable, where a Weazel lurk'd under the Appearance of a Heap of Meal. What

more common, than to see *ea* instead of *res*? Every Beginner knows thus much. Nay, let us suppose that *nescias* is to be understood here, there is nothing unusual in this Change of the Gender. *Quintil. Præm. Lib. I. Est aliquid consummata eloquentia, neque id ad (pro ad eam) pervenire natura humani generis prohibetur.* Many other Examples might be brought to confirm this, were it needful.

Quid

THE
FABLES of *PHÆDRUS*,
BOOK IV.

F A B L E I.

The Weazel and Mice.

YOU think this way of Writing agreeable and diverting: and indeed having nothing of greater Importance to mind, I love to amuse myself in such like Trifles. But yet after all, if you examine these Pieces with a little Attention, how many useful Lessons will you find couch'd under them? Things are not always what they seem to be; the first Appearance deceives many, and 'tis but seldom that the Mind can reach what the masterly Skill of an Author has conceal'd in some choice Corner of his Work. Yet that no one may fancy I have advanced this without Grounds, I shall add a short Fable of the Weazel and Mice.

A Weazel worn out with Years, and weaken'd by Old Age, finding that she was not able as formerly to overtake the nimble Mice, wrapt herself up in Meal, and threw herself carelessly along in a dark unsuspected Place. One of the Mice thinking her Food, jump'd upon her, but was suddenly snatch'd, and crush'd to Death.

Another

N O T E S.

7. *Quod interiore condidit cura angulo.* Which the Care and Industry of the Author purposely conceal'd, and hid in the Recesses of his Fable, that Instruction might thence flow insensibly to his Reader.

8. *Sine me cede.* This is commonly interpreted *frustra, sine gratia*. I am apt to think it means here *without Grounds, without Proof*; for the Proof of what we aim at,

is the Reward of industrious Researches.

10. *Mustela, &c.* This is nearly copied from a Fable in *Æsop, of the Cat and Mice.* The Cat unable to pursue them with her usual Agility, hung herself up as dead upon a Cross-Bar; when one of the Mice discovering the Cheat, said: *Harkee, should you even assume the Appearance of a Bag of Corn, I will not venture near you.*

Alier perit similiter, de-
inde certius perit. siliqua-
scatis, tandem et Mus re-
tardus erit, qui saepe
refugiat laqueos et musci-
pala, certiusque præcul' in-
fidias bofis callidi, in-
quit: tu quæ jaces, valeas sic, ut es farina.

15
Alter similiter, deinde perit tertius;
Aliquot secutis, venit & retorridus,
Qui saepe laqueos & muscipula effugerat,
Proculque insidias cernens hostis callidi,
Sic valeas, inquit, ut farina es, quæ jaces.

N O T E S.

19. *Sic valeas.* That is, to use the *pereas*. *Quia enim revera non erat farina,*
Words of a celebrated Commentator, *Ita ideo imprecatur, ut eodem modo valeret, quo*
farina

F A B. II.

V U L P I S et U V A.

O R D O.

*Vulpis causa facie, ad-
petebat uvas in altacinea,
saliens facies viribus:
quæ ut nos potius tan-
gere, ait discedens: Uvæ
nondum est matura, nolo
facere eam acerbam.*

*Illi qui elevant verbis,
et quæ non possunt facere, debebant adscribere hoc exemplum sibi.*

FAME coacta Vulpis altâ in vinea
Uvam adpetebat, summis saliens viribus:
Quam tangere ut non potuit, discedens ait:
Nondum matura est, nolo acerbam sumere.

Qui, facere quæ non possunt, verbis elevant, 5
Adscribere hoc debebunt exemplum sibi.

N O T E S.

4. *Nondum matura est.* This is perhaps, one
of the most ingenious Fables of the whole
Composition. It strikes the more, as it ex-
poses a filly Vanity which almost every one
has some time or other experienc'd in him-

self, and therefore cannot avoid discerning
how nearly the Picture resembles the Ori-
ginal. For if we look into the several
Ranks of Men we shall find it an universal
Rule with them, to despise every thing they
cannot

F A B. III.

E Q U U S et A P E R.

O R D O.

*Aper dum vobis: fese,
turbavit vadum, quo Equus
fuerat solitus sedare sitim.*

EQUUS sedare solitus quo fuerat sitim,
Dum fese Aper volutat, turbavit vadum:
Hinc

N O T E S.

4. *Auxiliis petit bovinis.* Horace, in his Country Life, gives us this same Fable of
Epistle to *Arifizi Fuscus*, commanding a the Horse and the Stag.

Another in like Manner, and then a third perished. Some others meeting with the same Fate; at last an old crafty brindle-colour'd Mouse came, who had often before escaped the Snares and Traps laid for her, and discerning at once the Ambush of her cunning Foe: So may it fare with you, says she, as you that lie there are Meal.

N O T E S.

farina effet; id est, non valeret, sed periret. | *nos dissidium volunt;* and many others.
So Terence, And. IV. 2. *Valeant qui inter*

F A B L E II.

The Fox and GR APE.

A Fox urged by Hunger, wanted much to reach a fine Cluster of Grapes on a high Vine, jumping with all his Might. But seeing that it was impossible for him to touch the inviting Morsel, he withdrew, saying: "It is not as yet ripe, nor do I care much for eating it while it is green."

This Example may be fitly applied to those who pretend to despise what they find is out of their Power.

N O T E S.

cannot obtain. A Statesman that has been discarded, inveighs against the Corruption of the Times, and would not for the World be concerned in the Management of Publick Affairs. Men who have been unsuccessful in the Pursuits of Ambition, cry out against a Court-Life, and can speak with wonderful Eloquence against a slavish Dependence

on the Great, and the fawning cringing Complaisance, which the Hopes of Advancement in that Way subject a Man to. All this is the pure Effect of Pride and Vanity; and he who would act in every thing with true Greatness of Mind, must extinguish such impertinent Notions.

F A B L E III.

The HORSE and the BOAR.

A Boar, by wallowing in the Place where a Horse used to quench his Thirst, had disturb'd the Water. Upon this a Quarrel arose.

N O T E S.

Imploravit opes hominis, frænumque recepit. | tells us, that *Stesichorus* was the first who Aristotle, B. II. Ch. 20. of his Rhetorick, | used this Fable to the Citizens of *Hymera*,
P a to

Lis est cetsa binc. Sonipes
iratus fero, petiit auxilium
bonitatis, quem levans dor-
so, redit ad hostem. Eques
postquam interfecit hostem
iactis telis, traditur locu-
sus sic. Lector me tulisse
auxilium tuis precibus,
nam cepi frædam, et di-
dici quam sis utilis. At-
que ita cogit Equum in-
vitare fari frænas. Tum
ille mæfus: dum quæro
devers credidam parva-
rei, reperi servitum.

Hæc fabula cœmitit homines iracundos, potius lædi impune, quam dedi alteri,

Hinc orta lis est. Sonipes, iratus fero,
Auxilium petiit hominis; quem dorso levans,
Rediit ad hostem. Iactis hunc telis eques. 5
Postquam interfecit, sic locutus traditur.
Lætor, tulisse auxilium meo precibus tuis;
Nam prædam cepi, & didici quam sis utilis.
Atque ita coëgit frenos invitum pati.
Tum mœstus ille: Parvæ vindictam rei
Dum quæro demens, servitutem reperi.
Hæc iracundos admonebit fabula,
Impune potius lædi, quam dedi alteri...

10

Hæc fabula cœmitit homines iracundos, potius lædi impune, quam dedi alteri,

N O T E S.

to warn them against the Usurpations of *Phædris*. There is indeed a little Variation in the Manner of telling it, but the Design in each is the same.

12. *Hæc iracunda.* The Moral is just,

and arises very naturally from the Fable. It is the greatest Madness in the World, to let our Passions so far get the better, as to part with whatever is dearest to us for their Gratification. He that dreading Poverty, says

Horace

F A B. IV.

ÆSOPUS *interpretes* TESTAMENTI.

O R D O.

*Traditæ postoris brevi
narratione, esse saepè pri-
mæ in æst, quam in
turba.*

*Quidam Atticus dece-
dens reliquit tres filias:
unam formosam, et veran-
tem circuulis; at alte-
ras lanificam, frugi, & rusticam;
Devotam vino tertiam, & turpissimam.
Sexæ autem fecit æstrem
barum heredem, sub condi-
tione, ut distribuat totam
fortunam æquiter tribus,
sed tali modo, ne pesside-
atur, aut fractetur data;
in final deficiuntur bebare res quas acceperint, conferant centena sestertia matri.*

PLus esse in uno saepè, quam in turba, boni,
Narratione posteris tradam brevi.

Quidam decedens tres reliquit filias;
Unam formosam, & oculis venantem vitos;
At alteram lanificam, frugi, & rusticam;
Devotam vino tertiam, & turpissimam. 5
Harum autem matrem fecit heredem senex,
Sub conditione, totam ut fortunam tribus
Æqualiter distribuat; sed tali modo,
Ne data possideant aut fruantur; tum, simul 10
Habere res desierint, quas acceperint,
Centena matri conferant sestertia.

Athenas

N O T E S.

1. *Bæsi.* A common Word that extends to the Gifts both of the Mind and Body, to be understood here of Sagacity and Pene-

tration.

2. *Narratione brevi.* Gadius observes here, that we ought to read *gravi* instead of

rose. The Horse greatly enraged against his fierce Adversary, applied to Man for Help, and receiving him upon his Back, return'd to the Encounter. The Horseman, after having slain the Boar by the Javelins which he darted at him, is said to have address'd the Horse in this Manner. " 'Tis well that I so readily granted you the Assistance which you demanded of me; for I have both made myself Master of the Prey, and learned how useful a Creature you are." And immediately forced him, though unwillingly, to submit to the Rein. Upon this, the Horse greatly dejected: " Fool that I am, in seeking to revenge a trifling Wrong, I have plunged into irrecoverable Slavery."

This Fable will teach Men of vindictive Spirits, that it is better to suffer patiently under an Injury, than surrender ourselves into the Power of another.

N O T E S.

Herace when he applies this Fable, parts with and be a Slave for ever; because blinded by that invaluable Jewel Liberty, will always Avarice, he would not be satisfied with a be subject to a Tyrant of some Sort or other, Competency in Independence.

F A B L E IV.

Aesop interpreting a Will.

POSTERITY may learn from the following Relation, that we find often more Penetration in one Man, than in whole Crowds.

A Citizen of Athens dying, left behind him three Daughters. The one beautiful and engaging, whose Looks ensnared all that beheld her; the other frugal, industrious and fond of a Country Life; a third ugly, and much addicted to Drinking. The good old Man appointed their Mother Executrix of his Will, but upon Condition that she should divide his Estate equally among the three; yet in such Manner that they might neither possess nor enjoy what was allotted them, and that as soon as they should cease to have what had been given them, they should contribute each a Hundred Thousand Sesterces to their Mother. The Noise of this unusual Will

N O T E S.

of brevi, this Fable being among the longest of our Poet. But in answer to this it may be said; that we have here rather a Narration than a Fable, and it is in Fact stil'd such by the Poet. For Phædrus in the

Prologue to his second Book tells us, that it was his Design to insert some true Histories among his Fables. Now in these it is necessary that Things be told in Order and Method; whereas in Fables nothing is mentioned,

Rex impedit Albenas ;
mater sedis consulit peri-
cas jaris, nemo expedit quæ
pacta res possideant quæ
fuerat datum, capiantur
fructus ; deinde quænam
ratione illæ quæ tulerint
sibi, conferant pecuniam.
Praeponit res longi tem-
poreis quæ cœsiferas, et se-
fas testamento prout colligi,
parent, negligit jure, advo-
catit sibi. Seponit mœchæ
tigem, evanescit muliebrem,
Lavationem argenteam, cu-
mibus glabros. Seponit
lanificæ agellis, pecora,
villam, operariis, boves,
jumenta, et instrumenta ru-
stica. Seponit patrici capi-
tibus plorare antiquis ca-
dis, atrae politam, et bortu-
li delicate. Sic quæ vellat
dare singulis dignata, et
populus quæ nosterat illas
adprobaret ; Æsopus subito
expedit in media turba : O
feliciter noster patrici con-
cens, quæm graviter ferret,
quæd Attici non patiissent
interpretari suæ orationem ! Deinde reges, solvit
oratorem orationem. Date do-
mena et ornamenta, cum ve-
nustis bortulis, et vira ve-
tura rusticæ lanificæ. Ad-
figeate agem, uniones,
pedissequos et cetera illi quæ
truncit vitam laxu. Denate
agros, vites, et pecora cum
pastoribus mœchæ. Nulla
faciat perpeti ut teneat
quid alienum scis meribus.
Defensis vident calum, ut
petat vitum ; Mœchæ ab-
sidiat agros, ut parat orna-
menta ; at illa gaudens pe-
cere, et dedit lae, tra-

Athenas rumor implet. Mater sedula
Juris peritos consulit, nemo expedit,
Quo pacto non possideant, quod fuerat datum, 15
Fructumve capiant ; deinde quæ tulerint nihil,
Quânam ratione conferant pecuniam.
Postquam consumpta est temporis longi mora,
Nec testamenti potuit sensus colligi,
Fidem advocavit, jure neglecto, parens. 20
Seponit mœchæ vestem, mundum muliebrem,
Lavationem argenteam, eunuchos glabros.
Lanificæ agellos, pecora, villam, operarios,
Boves, jumenta, & instrumentum rusticum.
Potrici plenam antiquis apothecam cadi, 25
Domum politam, & delicatos hortulos.
Sic destinata dare quum vellet singulis,
Et adprobaret populus, qui illas noverat,
Æsopus mediâ subito in turba constitit :
O si maneret condito sensus patri, 30
Quâm graviter ferret, quod voluntatem suam
Interpretari non potuissent Attici !
Rogatus deinde, solvit errorem omnium.
Domum & ornamenta, cum venustis hortulis,
Et vina vetera date lanificæ rusticæ. 35
Vestem, uniones, pedissequos, & cetera
Illi adsignate, vitam quæ luxu trahit.
Agros, vites, & pecora cum pastoribus
Donate mœchæ. Nulla poterit perpeti,
Ut moribus quid teneat alienum suis. 40
Deformis cultum vendet, ut vinum petat.
Agros abjicit mœchæ, ut ornatum paret ;
At illa gaudens pecore, & lanæ dedita,
Quâcumque summâ tradet luxuriæ domum.
Sic nulla possidebit, quod fuerit datum, 45
Et dictam matri conferant pecuniam,
Ex pretio rerum, quas vendiderint singulæ.

Ita,
de deinceps luxurie quocunque summa. Sic nulla possidebit quod fuerit datum, et singulæ
conferant dictam pecuniam matri, ex pretio rerum quas vendiderint.

N O T E S.

mentioned, but what conduces to the main End, all other Circumstances being over-look'd. Yet there is a certain Brevity which belongs also to Narrations, and that now before us is an Instance of it, being in every thing agreeable to the Rules laid down

by Rhetoricians, and admitting nothing superfluous. Thus in the Beginning he does not trouble us with the Account of the Testator, his Family, and the Place where he liv'd ; but marks him only by the general Word *quidam*. In like Manner he omits the

Will soon spread all over Athens. The careful Mother consults the learned in the Law, but not one was able to unravel the Difficulty, how they should neither possess nor enjoy what had been given them; and again, how without this they should be able to contribute the Sum allotted to the Mother's Share. After a long time had been spent in useless Debate, without being able to come at the Meaning of the Will, the Mother neglecting Forms of Law, resolved to act according to Equity. For the Coquette she designs the Wardrobe, all the Women's Ornaments, the bathing Vessels of Silver, and beardless Eunuchs. To her who lov'd a Country Life she allots the Farm, Cattle, Country-Seat, labouring Slaves, Oxen, Beasts of Burden, and all the Instruments of Husbandry. Lastly, for her who was addicted to Wine, she reserves the Cellar well stock'd with old Casks full of the best Liquor; a neat House and fine Gardens. After resolving to distribute in this Manner among them their Father's Fortune, and that the People, who knew their different Tempers, approved of the Design: *Æsop* suddenly stands up in the midst of the Assembly. "O did the Father retain any Sense of Things after his being laid in his Grave, what Grief would it occasion to him, to see the Athenians unable to interpret his Will!" Upon this his Opinion being ask'd, he thus convinced them of the general Error they had fallen into.

The House, Furniture, fine Gardens, and old Wine, give to the frugal industrious Maid, who loves the Country. Assign the rich Cloaths, Jewels, Servants, and such like, to her who is fond of a Life of Luxury and Ease. The Lands, Vines, Cattle and Shepherds, be the Portion of the Coquette. For none of them will be able to endure long what so little agrees with their Temper and Inclinations. The ugly one will sell all her Ornaments to purchase Wine; the Coquette will strip herself of Lands, to procure fine Cloaths; and she who delights in Cattle and Spinning, will part with her Habitation of Luxury at any Price. Thus none will possess the Portion assign'd them, and by the Sale of their several Shares, will be able to pay to their Mother the Sum mention'd in the Will.

In

N O T E S.

the long Debates and Consultations of the Lawyers. Nor does he pursue the Event of the Matter, but after producing the Judgment of *Æsop*, concludes his short and elegant Narration.

12. *Centena sestertia*. Each a hundred *sestertia*, or a hundred thousand Sesterces. For we are to distinguish carefully between *sestertius* of the Masculine Gender, and *sestertium* Neuter. The *sestertius* was a Sil-

ver Coin, in Value equal to a fourth Part of the *Denarius*, that is, nearly Two-pence of our Money; for the *Denarius* is commonly rated at Seven-pence-half-penny. The *Sestertium Neuter* was equal to a Thousand *sestertia*, and therefore *centena sestertia* amounts in our Money to Eight Hundred and Seven Pounds, Five Shillings and Ten-pence.

20. *Fidem adscavit, jure neglecto. Ad-
scare*

*Ita, solertia unius benti.
xis reperit quod fugit imprudentiam.
proudentiam maledicere.*] Ita, quod multorum fugit imprudentiam,
Unius hominis reperit solertia.

N O T E S.

exere signifies properly to call any one for his Counsel and Advice, whence in speaking of Lawyers and Counsellors, the Word *advocati* is frequently used. Here the Mother is said *advocare fidem*; that is, Equity and Justice: Because finding so much Difficulty

F A B. V.

Pugna MURIUM et MUSTELARUM.

O R D O.

*Quam Mures, (quorum
solertia pingitur in taber-
nis) tibi exercitu Muste-
larum fagerent, et trepi-
darent circum artus cavos,
tamen ægre recepti, eva-
serunt recens. At duces
eorum, qui ligarent cornua
suis capitibus, ut milites
haberent conspicuum signum,
quod sequerentur in
prælio, bæstie in portis,
capti que fuit ab bæstibus;
qas videret mersit insula-
res exadi dentibus, certa-
res specu capacis alvi.*

*Cum evocatas tristis pre-
xit quemcumque populum, magnitudo Principum,
Periclitatur magnitudo Principum,
Minuta plebes facili præsidio latet.*

QUUM vici Mures Mustelarum exercitu (Historia quorum in tabernis pingitur) Fugerent, & artos circum trepidarent cavos; Ægre recepti, tamen evaserunt necem. Duces eorum, qui capitibus cornua Suis ligarant, ut conspicuum in prælio Haberent signum, quod sequerentur, milites, Hæsere in portis, suntque capti ab hostibus; Quos immolatos victor avidis dentibus Capacis alvi mersit tartareo specu. 10

In this Manner the Sagacity of a single Man found out what had proved too hard for the superficial Enquiries of many.

N O T E S.

culy in the Letter of the Will, she was resolved to be guided by what seem'd fit and reasonable, without any Regard to strict Forms of Law.

36. *Uniques*. Jewels, so call'd because it is hard to find two alike.

F A B L E V.

The Battle of the Weazels and Mice.

WHEN the Mice over-power'd by an Army of Weazels (whose History is sometimes painted on the Walls of Inns and Publick Houses) had betaken themselves to Flight, and were striving with unusual Hurry and Trepidation to get into their narrow lurking Holes; where by reason of the Greatness of the Crowd, they could scarce enter to save themselves from instant Death: Their Leaders, who had bound Horns to their Heads, that the Soldiers might have a conspicuous Sign whereby to distinguish and follow them in the Battle, stuck fast at the Entrance, and fell into the Hands of the Enemy. The Victors immediately devour'd them with greedy Teeth, and plunged them into the dismal Den of their capacious Paunch.

When a People are reduced to the last Extremity, the Grandeur of the more powerful is chiefly exposed to Danger, whereas the humble Crowd are safe under the Shelter of their own Meanness.

N O T E S.

In the Speech of a Villain who had deflower'd a Virgin, and amidst his Triumph calls upon Jupiter in all the Pomp of Verse.

12. *Pericitatur magnitudo, &c.* This is the same Moral that he draws from a former Fable:

— *Tuta est bominum tenuitas,*
Magnæ pericula sunt cœsæ cœroxice.

13. *Minuta plebs.* Some technical Commentators, and even *Ritterbusius* himself tells us, that *plebs* for *plebs* here is an antiquated Word. They seem to have forgot that it is almost always used by *Livy*, and that we often meet with it also in *Salust*, and in his great Admirer and Co-pier *Tacitus*.

F A B. VI.

POETA in FABULARUM suarum CENSORES.

O R D O.

Te nafste, qui de Grigis
res scripsit, et fastidit
legere hic genus jocorum,
sufficiens libellum pars pse-
cutoris, dum place severitatem
sue frontis, et Æ-
sopum fructus in vestis co-
rcit.

Unus pirus nata in
jugo nemoris Pelii, recurre-
rebat et cedisset bipenni
Toessala: ex Argus fa-
bricasset ratte opere Palladio
ad cedacem viam
proficiebatur! Quæ
prius patefecit fructus in-
hospitalis Pelii, in fer-
vici Grajum et Barbarum.
Namque et donas
superbi Æætæ lugat, et reg-
na Pelæ jacent scelere
Medæ. Quæ invictores
scam ingentem carius excedit, illuc explicuit fugam;

Hic cæde patris Peliadum infectus manus. Quid
scam ingentem carius excedit, illuc explicuit fugam; hic infectus manus Pe-
liadum cæde patris.

T U, qui, nafste, scripta destringis mea,
Et hoc jocorum legere fastidis genus,

Parvâ libellum sustine patientiâ,

Severitatem frontis dum placo tuæ,

Et in cothurnis prodit Æsopus novis.

Utinam nec umquam Pelii nemoris jugo

Pinus bipenni concidisset Thessala!

Nec ad professæ mortis audacem viam

Fabricasset Argus opere Palladio ratem!

Inhospitalis prima quæ Ponti sinus

Patefecit, in perniciem Grajum & Barbarum.

Namque & superbi luget Ætæ domus,

Et regna Pelæ scelere Medæ jacent:

Quæ, sævum ingenium variis involvens modis,

Illic per artus fratri explicuit fugam;

Hic cæde patris Peliadum infectus manus.

Quid

scam ingentem carius excedit, illuc explicuit fugam; hic infectus manus Pe-
liadum cæde patris.

N O T. E. S.

1. *Ts qui nafste.* *Nafste* is not here an Adverb according to the Notion of *Ritters-
tafier*, but a Vocative, as before in the eleventh Fable of the third Book.

Sed quid fortæ, stulte, de! Nam arguis? *Nafste* is not so properly (as some have interpreted it,) one who is quick at apprehending the Mistakes and Errors of another; as a Sneerer, a Rallier, *qui nafste ad-
dans fruperdit botines*.

5. *Et in coburnis exxit.* That is, in the style of Tragedy, a Manner that was new and unusual to *Æsop*. The *Coburnas* was a kind of square high Boot worn by the Actors of Tragedy, and has hence been made to express the more sublime and elevated Language of that Poetry.

6. *Utinam nec umquam.* This is the Beginning of the *Medæ* of *Euripides*, but abrig'd and chang'd by *Phædrus* in his own Manner. The same had been before translated by *Essius*.

Ibid. Pelii nemoris. *Pelion* was a Mountain of *Thessaly*, where was a Grove of Pine Trees. These were afterwards cut down, and employed in building the Ship for the Expedition of the Golden Fleece.

9. *Argus.* So the Artificer was call'd, that built the Ship, which carried *Yason* and the Flower of the Grecian Nobility to *Colchis*. From him the Ship herself was call'd *Argo*, and the Expedition, that of the *Argonauts*.

10. *Opere Palladio.* By the Assistance and Advice of *Pallas*. This will be better understood by a Passage of *Claudian*:

— *Ifsemque secundis
Argis tritibus jacent sudasse Miner-
vam.*

10. *In hospitali ponti.* *Pontus Euxinus*, the *Euxine*, which *Pliny* tells us, was formerly call'd *Pontus Axius*, that is, *in-
bospitali*. To the West it had lower *Mæsia* and *Tbrace*; to the South, *Asia minor*; *Colchis*

F A B L E VI.

The Poet's Defence against the CENSURERS of his FABLES.

YOU who with a Pretence to Wit and Delicacy censure these my Writings, and disdain to employ yourself in reading Trifles of this Kind, arm yourself with a little Patience, and take the Book into your Hand, that I may have an Opportunity to smooth this severe Brow, and bring *Æsop* upon the Stage in unusual Buskins.

Would to Heaven that the Pine which grew upon the Summits of Mount Pelion, had never fallen by the Thessalian Ax; nor Argus, assisted by Pallas, opened a Way boldly to encounter Death in all its Terrors, by framing the Ship which first traversed the several Windings of the Euxine Sea, to the mournful Overthrow of the Greeks and Barbarians. For ever since, the illustrious House of *Æetes* has been plunged in Grief, and the Realms of Pelias fell by the Guilt of Medea, who hiding by a thousand Artifices the natural Cruelty of her Temper, there clear'd a Way for her Flight, by the scatter'd Members of her Brother, here enticed the Daughters of Pelias to embrue their Hands in the Blood of their Father.

What

N. O T. E. S.

Colchis to the East, and part of *European* and *Asiatick Sarmatia* to the North.

12. *Luget Ætæ domus et regna Peliae, &c.* *Jason*, at the Instigation of his Uncle *Pelias*, having prepared a Ship, and engaged the Flower of the *Grecian* Nobility to join with him, sail'd for *Colchis* in quest of the Golden Fleece; which he at last obtain'd by the help of *Medea* the King's Daughter, who fell in Love with him, and instructed him how to surmount all the Obstacles that stood in his Way. Upon *Jason*'s leaving *Colchis* she fled with him, and abandoned her Parents, *Æetes* and *Heeate*. *Creon* King of *Corinth* resolving to give his Daughter in Marriage to *Jason*, ordered *Medea* to be put to Death, from a Suspicion of her mischievous Plots; but afterwards, at the Entreaty of *Jason*, this Sentence was changed into that of Banishment. But *Medea* obtaining the Respite of one

Day, sent *Creusa* a Casket of Wild-fire, which she no sooner opened, than it consum'd her and her Father's Palace to the Ground. Thus the House of *Æetes* mourn'd for the Wickedness of his Daughter *Medea*, and the Realms of *Pelias* were also overturn'd by her Artifices, as we shall afterwards see more particularly.

15. *Illic per artus fratris.* For *Æetes* pursuing *Medea* who had fled with *Jason*, and had taken her Brother *Absyrtus* along with her, she to retard her Father, and engage his Attention another Way, cut her Brother in Pieces, and scatter'd his Limbs upon the Road. Thus while the Father was employed in gathering together the dispersed Members of his Son, she made her Escape.

16. *Hic cide patris. Illic in Colchis, Hic, in Thessaly.* The Story is thus. *Pelias* was the Son of *Neptune* and *Tyro*, Daughter

Q. 2.

Quid videtur tibi? ais, 20
 hic quoque est insulsum,
 dictaque falso; quis illi
 est longe vetustior percos-
 sit? 25
 et ait Ægea frea classe,
 vindicatrix impetu-
 jussi exempli. Ergo, lector
 Cato, si nec fabellæ ju-
 varet, nec fabulae; quid
 possit facere tibi? Noli
 esse caries molestus literis;
 ne exhibeant majorem
 infamiam tibi.
Hoc dictum est illis, si
 qui fabuli existant, et vituperant cœlum, ut putentur sapere.

Quid tibi videtur? Hoc quoque insulsum est, ais,
 Falsoque dictum; longe quia vetustior
 Ægea Minos classe perdomuit freta,
 Justoque vindicavit exemplo impetum.
 Quid ergo possum facere tibi, lector Cato,
 Si nec fabellæ te juvant, nec fabulae?
 Noli molestus esse omnino literis,
 Majorem exhibeant ne tibi molestiam.
 Hoc illis dictum est, si qui stulti naufragant, 25
 infamiam tibi.
 Et, ut putentur sapere, cœlum vituperant.

N O T E S.

Daughter to *Satyrus*. He was also Brother to *Æscæ* Father of *Jofæn*, and reign'd in *Tessaly*. As he bore no good Will to his Nephew, and put him upon several dangerous Attempts on purpose to get rid of him, *Medes* in revenge persuaded his own Daughters to cut him to Pieces, deceiving them with the vain Hope that she would restore him again to Youth.

18. *Læte quia vetustior Minos*. There is some Difficulty in settling the Chronology of this Passage. It appears from *Diodorus*, *Hippicus*, *Apollodorus*, &c. that *Theseus* ac-

company'd *Jofæn* in this Expedition to *Celibæ*. Now the same *Theseus* in the Flower of his Age was sent into *Crete*, or as others will have it, went of his own Accord. And this, as *Plutarch* tell us, was the Third Year of Tribute. How then can it be said, that *Minos* was longe vetustior *Argonautæ*? To comprehend this perfectly, the Reader must be inform'd, that there were two of this Name who reign'd in *Crete*. The one Son of *Jupiter*, fam'd for his Justice, insomuch that after his Death, the Poets reign'd that he was appointed one of the Judges

F A B. VII.
V I P E R A et L I M A.

O R D O.

Ille qui adpetit murda-
 cium hominem impræ-
 cesse, sciat se describi
 tibi ergo aucto.

Vipera venit in offici-
 nam fabri. Hac quum
 tentaret se esset qua res
 cibi, mordit Limam.
 Illa contra contumax in-
 quis: quid falsa cæsas lædere me decte, quæ adfuevi corrugare meum ferrum?

MORDACIOREM qui improbo dente adpetit,
 Hoc argumento se describi sentiat.

In officinam fabri venit Vipera,
 Hæc quum tentaret, si qua res esset cibi,
 Limam momordit. Illa contra contumax, 5
 Quid me, inquit, stulta, dente captas lædere,
 Omne adfuevi ferrum quæ corroderé?

N O T E S.

This same Fable is told by *Læbmannus* the *Arabian*, with this only Difference, that he ascribes to a Cat, what is here by *Phædrus* related of the Viper; and adds

some other trivial Circumstances.
 4. Si qua res esset cibi. Commentators explain this as a *Grecism*, and observe the same Manner of Expression used sometimes in

What then are your Thoughts of this Narration? No doubt you'll tell me 'tis insipid, and also false; for that long before this, Minos scour'd the Ægean Seas with a Fleet, and repress'd the Insolence of insulting Rovers by a seasonable Correction. What then, formidable Censor, can I do for you, if neither important Relations, nor little diverting Stories are to your Taste? But I would counsel you not to give too great Disturbance to the Muses, lest in their Turn they repay the Injury double.

This is meant against those who foolishly affect to be displeased with every thing, and to gain a Reputation for Wisdom, blame Heaven itself.

N O T E S.

Judges in the Regions below. The other the Grandson of the same Jupiter, of a cruel and inhuman Temper, who imposed that barbarous Tribute upon the Athenians.

20. *Jusque vindicavit exemplo impetum.* This no doubt relates to the Pirates and Corsairs which infested the Seas at that Time. *Minos* fitted out a Fleet against them, and *impetum eorum, id est, injustam rationem praedandi, vindicavit.* For in that Age, Piracy and Robbery were accounted honourable; till *Minos* brought them under Infamy, and substituted lawful War in its Place.

26. *Ut putentur sapere, cœlum vituperant.* The Moral is excellent, and the more worthy of Notice, as it so well answers the Temper of the present Age. Men in love with their own Conceits and Nations, pretend to find fault with the Constitution of the Universe, never allowing themselves to consider that what seem Errors to us, may serve the most noble Purposes in the Frame of Things; and that to measure the Ends and Uses of all the Parts of Nature by the Standard of our narrow Capacities, is the most ridiculous Fancy in the World.

F A B L E VII.

The V I P E R and the F I L E.

HE that attacks with threatening Teeth one who can bite harder than himself, may view his own Picture fairly represented in this Fable.

A Viper chanced to come into a Smith's Work-shop, and searching about in Quest of something to eat, unluckily fasten'd her Teeth upon a File. But that, impenetrable to all her Efforts, said with an Air of Contempt: "Why, Fool, do you fancy it in your Power to wound me with your Teeth, who am wont to gnaw in Pieces the hardest Iron?"

N O T E S.

in other Cases. Thus *Plautus* has *res* for *spes* in *lupratum*; but *Heinsius*, displeased with this,

ought to read, *si qua spes effet cibi*. The mistaking of *res* for *spes*, and *vice versa* proposes an Emendation, and thinks we being an Error frequent with Transcribers.

F A B.

F A B. VIII.
VULPIS et HIRCUS.

O. R. D. O.

*Homo callidus simul ac
exit in pericula, querit
reperire effugium et ab al-
liis.*

*Quum Vulpes iekia de-
cidisset in puto, et
clauderetur aliis margine,
Hircus sitiens devenit in
eadem locis, simul roga-
vit an liquor esset dulcis et
copiosus? Illa milicem fra-
ude, inquit: amice, de-
scende, breitas aquæ ef-
fusa, et mea voluptas ne
possit satiari. Barbatus
immissus est. Tum Vulpecula*

laetitia celsis cornibus Hirci, evasit puto, liquitque Hirca: bærentem clauso vado.

Homo, in periculum simul ac venit, callidus
Effugium reperire alterius quærit malo.
Quum decidisset Vulpis in puteum inscia,
Et altiore clauderetur margine;
Devenit Hircus sitiens in eundem locum, 5
Simul rogavit, esset an dulcis liquor,
Et copiosus? Illa fraudem moliens;
Descende, amice, tanta bonitas est aquæ,
Voluptas ut satiari non possit mea.
Immisit se barbatus. Tum Vulpecula 10
Evasit puto, nixa celsis cornibus,
Hircumque clauso liquit hærentem vado.
laetitia celsis cornibus Hirca: bærentem clauso vado.

N O T E S.

Some Commentators pretend to have dis-
covered that *Tiberius* and *Sejanus* are point-
ed at in this Fable. How far the Poet had
them in view, I will not venture to say;

but so far is certain, that the Fable does not
ill agree with their History. For *Tiberius*
was brought into the greatest Danger of lo-
sing both his Life and the Empire, by the
Artifices

F A B. IX.
De VITIIS HOMINUM.

O. R. D. O.

*Jupiter imposuit nobis duas
cas peras: dedit unam
post tergo, repletam pri-
priis vitiis: suspendit al-
teram ante pectus gravem
alienis vitiis.*

Hac non possum videre nostra mala, sed simul ac alii delinquent, sumus censores.

PERAS imposuit Jupiter nobis duas:
Propriis repletam vitiis post terguum dedit,
Alienis ante pectus suspendit gravem.
Hac re videre nostra mala non possumus;
Alii simul delinquent, censores sumus. 5

3. *Alienis gravem.* That is *gravem*, in which Sense we find it often used, *Flor.* III. 5. *Classis apparatus belli* gravis. So Statius II. 273. *Urbem armis opibusque gravem.*

4. *Hac*

F A B L E VIII.

The Fox and Goat.

WHEN a Man of Address falls heedless into Danger, he for the most part seeks to extricate himself by the Sacrifice of another.

A Fox through Inadvertence falling into a Well, and finding that he was shut in by the high Bank; a thirsty Goat chanced to come into the same Place, and ask'd whether the Water was good and in Plenty? The Fox, whose Mind was bent upon Mischief, replies: Come down, my Friend, and taste; such is its Goodness, that my Pleasure in drinking cannot be satiated. The bearded Animal immediately descended; when the Fox mounting upon his Horns, nimbly escaped, leaving the Goat to stick in the enclosed Mud.

N O T E S.

Artifices of *Sejanus*, but that by a timely Discovery the Designs of the Traitor were crush'd.

11. *Nixa celsis cornibus.* *Schefferus* thinks that we ought rather to read here *innixa*: but this will admit of some doubt, as it is a Word that denotes our being supported by something under us; whereas the Fox here

at the Bottom of the Well, mounts first upon the Horns of the Goat, and then by a nimble Leap reaches the Brink. *Barman* thinks, that if any Change were to be made of the common Reading, we ought to put *enixa*, or *enixa*; that is, says he, *Ope cornuum birci ascendens, et se erigens.* As in *Curtius* we read *per ardua eniti*, L. VII. 2.

F A B L E IX.

Of the VICES of MEN.

JUPITER has loaded us with a couple of Wallets; the one filled with our own Vices, hangs down behind; that charged with the Vices of others, is placed before.

Hence it happens, that we are unable to discern our own Faults; but when others make a Slip, we are extreamly quick-sighted to Censure.

N O T E S.

4. *Hac re, &c.* This Blindness to our own Faults, and Aptness to censure our Friends, is a Vice that in some Degree or other all may be charged with. The Reader may see it finely exposed by *Horace* in the Third Sat. of his 1st Book.

F A B. X.

F U R A R A M *compilans.*

O R D O.

*Fur accedit lacernam
ex ara Jovis, compilavit
quæ ipsæ ad suam lucem :
quæ discederet quæ sac-
rilegio, sanctæ religiæ re-
pente se fit vacea.*

*Quæcunq; ita fuerint rea-
tura mortuorum, invisaque
sibi, ut non offendat ea
subripi; tamen, sceloste, lucis
culpam spiritu, quæm dicta
adscriptus pateret re-
stitit. Sed ne usque ignis
prælucere faciat, per
quæm ignem pietas excol-
lendos Deos, voto effi-
tale commercium lucinii.*

*Ita hodie nec fas est lacer-
næ accendi de flammæ Deum,*

Nec de lucerna fas est accendi sacrum.

Alii quæm qui reperit,

*et explicabit quæm etiæ
sibi organicas etati-
tas. Primo significat,*

*illæ quæt. scilicet facie
inveniri exxiæ etatariis
tibi. Secundo ostendit, sce-
lere*

Eam lucernam ira Deum, sed tempore diuina faciat.

Novissime interdicit, ne cum malefico

Usum bonus confociet ullius rei.

3. Ecce lucernæ ira Deum, sed tempore diuina faciat.

4. Spiritu culpam luci.

It is worthy of

Remark, that the Profanation of even a

small Religion seldom escapes unpunished.

History furnishes us with innumerable Ex-

*amples of this kind; that of *Brennus* is*

perhaps one of the most memorable; of

LUCERNAM fur accedit ex ara Jovis,

Ipsumque compilavit ad lumen suum.

Onustus sacrilegio quum discederet,

Repente vocem sancta misit Religio;

Malorum quamvis ista fuerint munera,

Mihique invisa, ut non offendar subripi;

Tamen, sceloste, spiritu culpam lues,

Olim quum adscriptus venerit poenæ dies.

Sed ne ignis noster facinori præluceat,

Per quem verendos excolit pietas Deos,

Veto esse tale luminis commercium.

Ita hodie nec lucernam de flammæ Deum,

Nec de lucerna fas est accendi sacrum.

Quot res contineat hoc argumentum utiles,

Non explicabit aliis, quam qui reperit.

Significat primo, saepe, quos ipse alueris,

Tibi inveniri maxime contrarios.

Secundo ostendit, scelera non irâ Deum,

Fatorum dicto sed puniri tempore.

Novissime interdicit, ne cum malefico

Usum bonus confociet ullius rei.

5. Ecce lucernæ ira Deum, sed tempore diuina faciat.

Novissime interdicit, ne bonus confociet

usum lucernæ rei cum maleficio.

N O T E S.

2. *Ipsumque compilavit ad lucernam suam.* *Ipsam, viz. Jovem. Ad lumen suum, i.e.*

ad lucernam Jovis.

7. *Spiritu culpam luci.* It is worthy of Remark, that the Profanation of even a small Religion seldom escapes unpunished. History furnishes us with innumerable Examples of this kind; that of *Brennus* is perhaps one of the most memorable; of

which *Propertius* gives the following Picture:

*Terrida sacrilegum testantur limina Bren-
num,*

Dura petit interstis Pythia regna Dei:

At tuus laurigero concussum vertice duras

Gallica Parcissi sparsit in alia sives.

11. *Luminis commercium.* Jupiter here forbids any Commerce between common and sacred Fire, For the Fire used in Sacrifices

et

F A B L E X.

A THIEF pillaging the Altar of JUPITER.

A Thief, after lighting his Lamp at the Altar of Jupiter, pillaged the God by the Help of that very Light he had borrowed from him. As he went off loaded with the sacrilegious Booty, a Voice suddenly issued from the sacred Place.

Altho' these are the Gifts of the Wicked, and it gives me no Pain to be spoil'd of them; yet, profane Man, your Life must expiate the unequal'd Crime, when the Day of Punishment appointed by Fate arrives. But that the Fire which burns upon our Altar, and which the Piety of Men has consecrated to the awful Gods, may not any more give Light to Wickedness; I forbid for the future such an Interchange of Light. Thus it is no longer lawful to light a Lamp at the Flame which butns to the Honour of the Gods, nor light the sacred Fire from a Lamp.

The Inventor of this Fable can alone enumerate, the many useful Instructions that may be drawn from it. It warns us, in the first Place, that even those whom we have ourselves bred up, who owe their All to us, are often found our greatest Enemies. Again, it shews that Crimes are not always followed by the immediate Wrath of the Gods; but that their Time of Punishment is settled by Fate. In fine, it points out this Lesson to the Good, that they avoid all Commerce and Society with the Bad.

N O T E S.

crifcives was not lighted in the ordinary Way; but they petitioned Heaven to do it for them. Whence *Servius* in the Twelfth Book of the *Aeneid* says: *Apud majores, aræ non incendebantur, sed ignem divinum precibus elicabant.*

18. *Sceleræ non ira Deum.* The Disposal of Life, Death, and other Events, was by the Ancients ascribed to the Fates; whose Decrees even the Gods themselves were subjected to. Whence the Gods never punished Crimes, unless the Penalty was first fixed by the Fates, and the Time of inflicting it also settled; as we learn from *Lucian*.

21. *Usum boni consociet.* Cicero says much to the same Purpose in his Twelfth Book *de Finibus.* *Nec verò rectum est, cum omnis aut bene in ritis consociare aut conjungere injuriam.* Too strict a Commerce with the Wicked, even where we are ourselves innocent, often involves us in the Punishment of their Crimes. We are moreover in Danger of being corrupted by them, for it is certain that Vice insensibly insinuates upon us, and when by being accustomed to it, the Horror of it abates, we have scarce any Guard left, to defend us against its Attacks.

FABLE XI. HERCULES and PLUTUS.

O R D O.

Opes meritis sunt invisa
ferti viri, quis dives ar-
ca intercifit unam lux-
dem.

Hercules receptus cœlo
propter virtutem, quem
persalutasset Deus graz-
latus; Piatu*re*ne, qui
est Fortunæ filius, avertit
oculos. Pater grazfuit,
co^{sa}ns: Hercules inequit, odi illum quia est amicus malis, simulque corrupit cuncta obiecto latro.

OPES invisa merito sunt forti viro,
Quia dives arca veram laudem intercipit.
Cœlo receptus propter virtutem Hercules,
Quam gratulantes persalutasset Deos;
Veniente Pluto, qui Fortunæ est filius, 5
Avertit oculos. Caussam quæsivit pater.
Odi, inquit, illum, quia malis amicus est,
Simulque objecto cuncta corrupit luero.

5

and

N O T E S.

3. Hercules. The Son of Jupiter and Alceste, who for his Heroick Virtues, and great Achievements, was received among the Gods.

5. Pluto. *Plutus* the God of Wealth, and Son of Jason and Ceres. Jupiter is said to have deprived him of Sight, lest he should bestow Riches only on the Virtuous

and

FAB. XII. LEO Regnans.

O R D O.

Nil est utilius homini, quam loqui recte; Semen-
tia quidem est probanda
cunctis, sed fæcitas sunt
agi ad perniciem.

Quoniam Leo fecisset se Re-
gem ferarum, et vellet
et sequi feram æquita-
tis, deflexit a pristina con-
suetudine, atque contentus
terri cibo inter illas, red-
debat sancta jura incorrupta fide.

UTILIUS homini nihil est, quam recte loqui;
Probanda cunctis est quidem sententia;
Sed ad perniciem solet agi finceritas.
Quum se ferarum Regem fecisset Leo,
Et æquitatis vellet famam consequi, 5
A pristina deflexit consuetudine,
Atque inter illas tenui contentus cibo,
Sancta incorrupta jura reddebat fide:
Postquam labare cœpit pœnitentiā.

N O T E S.

1. Re^{te} loqui. That is, without Dis-
guise, without endeavouring to hide the
real Sense of the Mind under mysterious
Expressions. To speak as plain honest Men
commonly do.

2. Reddebat fide. The latter Part of this

Fable is lost. *Barmas* has endeavoured to
supply it from several Authors, in a long
Narration of Six and Twenty Lines. As it
would be tedious to quote the whole Pas-
sage here, I shall content myself with *Haup-
tius*, who finishes the whole in Three Lines,
and

*** Linguam mulie-
ris adficitur veteri, ob-
ficitas traxit scutitatem
izde. ***

FAB. XIII. * * * * *
Adfitione veteri linguam mulieris,
Adficitatem traxit inde obfœnitas.

O R D O.

Ater rogitavit, quæ ra-
tio procreasset tribadas, et
molles mares? senex exp-
fici.

FAB. XIV. PROMETHEUS.
ROGAVIT alter, tribadas, & molles mares,
Quæ ratio procreasset? exposuit senex.

Idem

F A B. XI. HERCULES *et* PLUTUS.

RICHES are deservedly despised by a Man of real Worth, because they often intercept the Praise due only to Merit.

When Hercules, received into Heaven in Recompence of his Virtues, had saluted round, the several Gods who were congratulating him upon his Admission, upon seeing Plutus approach, he turn'd away his Eyes. His Father Jupiter ask'd him the Reason of it. "I hate that God, says he, because he is a Friend to the Wicked, " and corrupts all by the Temptation of Gain."

N O T E S.

and Deserving. By this means it happens, that his Favours are promiscuously bestow'd on the Good and Bad. *Lucian* moreover

signs that he is lame when he comes to enrich, but wing'd at his Departure.

F A B L E XII. *The LION Reigning.*

NOTHING is more advantageous to a Man than to speak the Truth.

This is a Maxim that ought indeed to be universally receiv'd; and yet we find Sincerity often abused to a Man's Destruction.

When the Lion had rais'd himself to be King of the wild Beasts; willing to acquire the Reputation of Equity, he abandon'd his former way of Rapine, and like them, contented with a moderate Supply, distributed Justice with an Integrity that seem'd incapable of Corruption. * * * * *

N O T E S.

and with an Elegance and Justness that falls little short of Phædrus himself. *Miscel.* Lips. P. 259.

*Sed quale naetus est exinde præmium ?
Nimiam familiaritatem cum seris,*

Contemptionem non parvam peperit sibi.
" But what was the Reward of all this discreet Behaviour ? By descending to too great a Familiarity with the Beasts, he insensibly fell into Contempt."

*Idem Prometheus auctor vulgi fictilis,
qui simul offendit ad fortunam, frangitur;
tur, quum separatim fixisset toto die, partes naturæ
quas pudor celat veste, ut posset mox aptare eas suis
corporibus, est subito invitatus ad cœnam a Libero.
Ubi irrigatus venas multo nec-
tare, reversus est sero domum
titubanti pede. Tum semi-
sonno corde et ebrio errore
adplicuit virginale generi masculo,
Et masculina membra adplicuit feminis.
Ita nunc libido pravo fruitur gaudio.*

*Idem Prometheus auctor vulgi fictilis;
Qui simul offendit ad fortunam, frangitur;
Naturæ partes, veste quas celat pudor,
Quum separatim toto finxisset die,
Aptare mox ut posset corporibus suis,
Ad cœnam est invitatus subito a Libero.
Ubi irrigatus multo venas nectare,
Serò domum est reversus titubanti pede;
Tum semisomno corde, & errore ebrio,
Adplicuit virginale generi masculo,
Et masculina membra adplicuit feminis.
Ita nunc libido pravo fruitur gaudio.*

5

10

F A B. XV.

CAPELLÆ et HIRCI.

O R D O.

*Quæ Capellæ impetrav-
sæcet barbas ab Jove,
Hirci værætes cœperunt
indigzari, quæd feminæ
æquassent suam dignita-
tum. Jupiter inquit, si-
zite illas fræi ræzæ glo-
ris, et usurpare vestrum
refrigoræ, dæm non si-
pares refraæ fortitudinis.*

*Hoc argumentum monet ut sustineas tibi
Habitu esse similes, qui sunt virtute impares.*

*Hoc argumentum monet ut sustineas tibi
Habitu esse similes, qui sunt virtute impares.*

BARBAM Capellæ quum impetrassent ab Jove, Hirci inerentes indignari cœperunt, Quod dignitatem feminæ æquassent suam: Sinite, inquit, illas gloriæ vanæ frui, Et usurpare vestri ornatum muneris, 5 Pares dum non sint vestræ fortitudinis.

Hoc argumentum monet, ut sustineas tibi Habitu esse similes, qui sunt virtute impares.

*Hoc argumentum monet ut sustineas tibi
Habitu esse similes, qui sunt virtute impares.*

N O T E S.

5. *Felixæ. Gaietus* conjectures, and not without Probability, that this Fable was meant against *Livia*. Perhaps it was intended as a general Lesson to that Age, seeing *Tacitus* mentions severals under *Tiberius*,

who usurped considerable Power in the Management of Publick Affairs; as *Placina*, *Livilla*.

6. *Hoc argumentum monet.* There is nothing more common than for Men to affect

F A B. XVI.

GUBERNATOR et NAUTÆ.

O R D O.

*Quæ quidam querere-
tur de suis fortunis, Aes-
opus fixus hanc Fabulan
gratiæ consolandi.*

*Navis vexata faci-
temperatibus, inter la-
crymas vixisse, et me-
tum mortis, die subi-
tus ad faciem ferreum;
cepit ferri ræsa secun-
dæ, exultareque na-
utes ræsa hilaritate. Tu-
Gubernator fæsus septa-
pericolo, inquit: Operæ gaudere parce, et queri sensim, quia dolor et gaudium miscet solam
est.*

QUUM de fortunis quidam quereretur suis; **A**Esopus fixus consolandi gratia.

Vexata sævis navis tempestatibus, Inter vectorum lacrimas, & mortis metum, Faciem ad serenam subito mutato die, 5 Ferri secundis tuta cœpit flatibus, Nimiâque Nautas hilaritate extollere. Factus pericolo tum Gubernator sophus; Parce gaudere oportet, & sensim queri, Totam quia vitam miscet dolor & gaudium.

*Operæ gaudere parce, et queri sensim, quia dolor et gaudium miscet solam
est.*

N O T E S.

9. *Parce gaudere operæ.* Moderation of Mind is recommended by the best Philosophers, as the only Way to Happiness. Our present Life is chequered with Misfortunes, and liable to innumerable Changes; and the Transition from one State to an-

other, is often sudden and unexpected; it is evidently our wisest Course to enjoy every Condition of Life with that Freedom and Ease, that we can readily part with it when Fortune changes the Scene. This is nowhere better express'd than by *Horace*, in the

F A B L E X V.

The He and SHE GOATS.

THE She-Goats having obtain'd of Jupiter the Favour of a Beard, the He-Goats full of Concern began to be enraged, that the Females were raised to the same Dignity with them. Jupiter answered, Suffer them pray to enjoy their vain Honours, and usurp the Badge proper to your Rank, while they fall so short of you in Courage and Strength.

This Fable teaches you to bear, that those who are inferior to you in Virtue, affect an outside Likeness.

N O T E S.

the Appearance of Virtue, who have little of it at bottom, but this ought never to give any Disturbance to those who are really virtuous. Let them rest satisfied with that

Superiority they are conscious of, and be assured that Men of real Discernment will always be able to distinguish the True from the Counterfeit.

F A B L E XVI.

The PILOT and MARINERS.

A Certain Man complaining of his adverse Fortune, Æsop, to comfort him, invented the following Fable.

A Ship overtaken by a fierce Storm, (while the Mariners were yet in Tears, and trembling under the Apprehensions of Death) the Day changing suddenly to a serene Calm, began to be carried secure along the prosperous Waves, and elate the Mariners with an Excess of Joy. But the Pilot, whom a Remembrance of the late Danger had render'd wise, spoke thus: "We ought to rejoice with Moderation, and complain with Temper, because Life is a continual Mixture of Joy and Trouble."

N O T E S.

the Tenth Ode of his Second Book.
Sperat infestis, metuit secundis.
Alteram fortem bene preparatum
Pectus: informes byernes reducit
Jupiter: idem

Summovet. Non, si male nunc et olim
Sic erit: —
Rebus angustis animosus atque
Fortis appare: sapienter idem
Contrabes vento nimium secundis
Turgida vela.

F A B. XVII.

CANUM *Legati ad Jovem.*

O R D O.

Olim Canes misere Legatos ad Jovem, eratum tempus vite sae melioris, ut cibiposse se se contumeliis contumet, quod darent sibi pueri conspersam sursum, turpis, explorantesque maximam sae turpi finis. Legati sunt profecti pede non celeri, dum scrutantur eam naribus in stercore. Citati non respondent. Mercurius tix tardem invexit et, e: attrahit turbatos. Tum vero et viderunt valles magi Jovis, timores concacerunt tecum regiam. Vero propterea fuisse, vadunt foras: magnus Jovis vetus illis cincti. Canes mirati Legatos non revertier sibi, estimantes aliquid turpe coniuratum esse a suis, p: si aliquis tempus jubet alias edidit. Ruxit prodiit spectatrix Legatos. Timores non aliquid simile accidat rursus, repleri aucti canes, sed male adire; dant mandata, Legati rursum, sciam edunt. Rogantes aditum, continuo impetrant. Tum genitor Deorum maximus, Deorum confidit, quassatque fulmen; omnia capere tremere. Canes confusi quod fragor fuit subitas, refente cacti: edunt mixtum cum merdis.

CANES Legatos olim misere ad Jovem, Melioris vitæ tempus oratum suæ, Ut fese abriperet hominum contumeliis, Furfuribus sibi conspersum quod panem darent, Fimoque turpi maximam explerent famem: 5 Profecti sunt Legati non celeri pede, Dum naribus scrutantur escam in stercore. Citati non respondent. Vix tandem invenit Eos Mercurius, & turbatos attrahit. Tum vero vultum magni ut viderunt Jovis, 10 Totam timentes concacerunt regiam. Propulsi vero fustibus, vadunt foras: Vetat dimitti magnus illos Jupiter. Mirati, sibi Legatos non revertier, Turpe aestimantes aliquid commissum a suis, 15 Post aliquod tempus alios adscribi jubent. Rumor Legatos superiores prodidit. Timentes rursus aliquid ne simile accidat, Odore canibus anum, sed multo, replent: Mandata dant, Legati mittuntur, statim 20 Adeunt. Rogantes aditum, continuo impetrant. Consedit genitor tum Deorum maximus, Quassatque fulmen; tremere coepere omnia. Canes confusi, subitus quod fuerat fragor, Repente odorem mixtum cum merdis cacant. 25 Reclamantes Deorum confidit, quassatque fulmen; omnia capere tremere. Canes confusi quod fragor fuit subitas, refente cacti: edunt mixtum cum merdis.

N O T E S.

2. Melioris vita tempus. That is: Tempus quo meliorum vitarum possunt vivere, quam ea est, quam huius auctoritate. We meet with an Expression of the like kind in Ovid:

Duxque redire viles & vi melioris in annos.

8. Citati non respondent. This is an Expression taken from the common Forms of Courts, and legal Proceedings, Citatum respondere, and non respondere, viz. to the Voice of the publick Cryer, for by him these Citations were commonly made. Thus *Cicero pro Flacco: Citat proce esse maxima legatis & exercitum. And Livy Book I. Patres*

in curiam per praetorem ad Tarquinium citari jussit.

11. Timentes concacerunt regiam. This is sometimes the Effect of great or sudden Fear. Aristotle in his Problems thus accounts for it. *Calor infitus nobis quasi animans est; hic ergo rem quacunque timuerit, diffundit, sic ut cum extrinsecus ratio conturbandi atque metuendi invebatur, atque in imo de superis defluit, et effumis ad intima penetret, efficitur ut alvi et vesicae fundantur, facileque reddantur.*

30. Sed hoc seretis. Some of the most learned

F A B L E XVII.

The Embassy of the Dogs to JUPITER.

THE Dogs sent once Embassadors to Jupiter, to beg that he would render their Lives more happy, and deliver them from the injurious Treatment of Men, who gave them nothing to eat, but Bread mix'd with Bran, and obliged them to satisfy their most urgent Hunger from the Dunghills. The Embassadors set out, but as they were constantly searching about for Meat in the Dung, they advanced very slowly. Being cited before Jupiter, they don't appear: Scarce could they at last be found by Mercury, who led them to Audience in great Confusion. But no sooner did they behold the august Countenance of great Jupiter, than struck with a pannick Terror they bewray'd the whole Palace. Immediately they are driven away with Clubs: Jupiter forbids that they be sent back. Mean time, the Dogs wondering that their Embassadors did not return, began to fear they had made some disgraceful Slip, and therefore, after some Time, order'd other Embassadors to be named, who might act in Concert with them. At length, they learn from publick Rumour what had happen'd to the first Embassadors; fearing therefore that a like Accident might again fall out, they stuff them up behind with a great Quantity of Perfumes. Thus prepared they set out, beg Audience, and are admitted. The great Father of Gods and Men, seats himself upon his Throne, and brandishes his Thunder: All Nature began to shake. The Dogs struck by the terrible Alarm, which was sudden and unexpected, let fly their ample Perfumes mix'd with Dung. All the Assembly was

N O T E S.

Learned Commentators seem not to have been sensible, that the first Part of this Speech is address'd to the Embassadors, and the rest to the Gods assembled in Council. This however is well explain'd by *Schefferus*. Before Punishment, that is, before the Gods entered into Debate about it, or consulted what Sentence they should pronounce, *Jupiter* first turning to the Embassadors, tells them, that he did not intend that Day to observe the usual Form of giving Judgment, wherein the Judges were sent to consult among themselves: Instead of Judg-

ment therefore, says he, carry off this Reward which I am now to pronounce: upon which immediately converting his Speech to the Gods who were impatient to hear the Issue, he proceeds: *Non veto dimitti.*

31. *Non veto dimitti, verum cruciari fame.* This Verse has always appeared very intricate; for to render the Sentence compleat, we must supply *verum volo, jubeo, cruciari fame.* These kind of Ellipses are common with the best Authors, and have been fully illustrated by the Grammatical Commentators. But the great Difficulty lies here, how

Omnes reclamant injuriam
 esse vindicandam. Jupiter
 locuta est sic aucte pœnam.
 Nea est Regis esse direttore
 Legates, nec est difficile
 impetrare pœnas culpe.
 Sed scelus hoc pœnam
 pro judicis. Non vero eos
 dimitti, cum cruciari
 fame, ne non possint con-
 tinere suum ventrem. Illi
 canes qui miserant vos : ad
 futiles, rugosam caribunt
 contumeliam bœnitis. Ita
 cum a pœnæ exspectant
 Legatis, qui que videt eorum canem verire, olfacit culum.

Reclamant omnes, vindicandam injuriam:
 Sic est locutus ante pœnam Jupiter:
 Non est Legatos Regis non dimittere,
 Nec est difficile, pœnas culpæ imponere.
 Sed hoc feretis pro judicio præmium:
 Non veto dimitti, verum cruciari fame,
 Ne ventrem continere non possint suum.
 Illi autem, qui miserunt vos tam futiles,
 Numquam carebunt hominis contumeliam.
 Ita nunc Legates exspectant & posteri;
 Novumque venire qui videt, culum olfacit.
 35

30

35

N O T E S.

how if Jupiter did not forbid their being set at Liberty, their Posterity can yet be said to live in Expectation of their Return. To obviate this, *Furter* conjectures that Jupiter in this Verse passes a Decree relating to both Embasies, wherein he orders the last to strict Confinement, but gives the first their Liberty, only pronouncing against them the Punishment of Hunger. He proposes therefore the following Reading:

Vero eos dimitti, huc veram cruciari fame,
 Ne extremum canere non possit suum.

What he further says I shall transcribe in

his own Language; it being of such a Nature as not well to bear translating. *Fameli* enim et *jejuni* facile continent ventrem; et sane evidenter saepe canes difficiliter et cum molestia, et maxima nisi cacare. *Tertia* pœna respicie *Canes*, qui miserunt, qui, quotiescumque novi et ignoti *Canis* obviam veniunt, olfaciunt culim. Et ita hæc Fabula quasi tres causas aubis aperit; cur *Canes* perpetua sere fame crucientur, (unde *Canina Fames* in preverbiis abiit;) cur nitantur maxime in cacando; et denique, cur culum alicrum *Canum* olfaciunt; quæ omnia occulentes quædam forte in sui ari:

F A B. XVIII.

HOMO et COLUBRA.

O R D O.

Qui fert auxilium ma-
 lis, dicit pœnæ tempus.
 Quidam bœnus se fulit
 Colubram rigentem gena, ipse miseri-
 cors extra se: natus ut
 est regis, fratrem necuit
 Hinc. Quam alia Co-
 labra regeret hæc Colu-
 bram causam facinoris,

QUI fert malis auxilium, post tempus dolet.
 Q Gelu rigentem quidam Colubram sustulit,
 Sinuque fovit, contra se ipse misericors.
 Namque ut refecta est, necuit hominem proti-
 nus.
 Hanc alia quum rogaret caussam facinoris,
 Respondit: Ne quis discat prodeesse improbis.
 5

1. Qui mali fert auxilium, &c. Reason teaches us, says *Demofobes*, to pity, not the Wicked, but those who are unhappy without deserving to be so. Relief ought always to be given with Judgment, and not

thrown away upon every one without Distinction, otherwise an ill-placed Compassion, as in the Example of this Fable, may sometimes prove our Ruin.

6. Ne quis discat, &c. Because, accord-

ing

N O T E S.

was in an Uproar, and cried out that the Affront must be severely punished. But Jupiter, before pronouncing the final Sentence, spoke thus. It is not for the Honour of a King to confine Embassadors, nor is it difficult for me to inflict upon you the Punishment you deserve: Instead therefore of formal Judgment, take the following Decree. I don't forbid that they be sent back, but command them to be tormented with Hunger, that they may learn to retain their Bellies. But as for those who sent so despicable an Embassy, I condemn them to suffer the perpetual Injuries of Men.

So it is therefore, that even to this Day the Dogs live in Expectation of the Return of their Embassadors, and whatever strange Dog appears, they immediately fall to snuffing his Tail.

N O T E S.

ævi viros babent aculeos, quos nunc non intelligimus.

35. *Ita nunc legatos expectant et posteri.* Some learned Criticks reject these two last Lines as spurious; but as they are commonly found annex'd to this Fable, it will be necessary, if possible, to clear them up a little. Instead of *posteri*, several Manuscripts have *posteros*, as if for *postiores*, referring it to the latter Embassadors, which *Jupiter* ordered to Confinement. *Burman* seems to incline to this Sense, with a little

Variation in the Reading:

*Ita nunc legatos expectat qui posteror,
Novum venire cum videt, calum olfacit.*

As this Fable has been found one of the most difficult in this Collection, I have taken Care in the Notes to subjoin some of the most material Conjectures of the Criticks, that the Reader might be able to judge for himself; but as there is great Uncertainty in them, I have, in the Version, chosen all along to follow the common Interpretation.

F A B L E XVIII.

The MAN and the SNAKE.

HE who gives Relief to the Wicked, commonly repents of it when too late.

A Man took up a Snake as she was lying upon the Ground stiff with Cold, and cherish'd her in his Bosom, urged by a Compassion that afterwards proved his Ruin; for no sooner was she recover'd, than instantly she kill'd her Benefactor. Being ask'd by another Snake, how she came to commit so odious a Crime: "That Men (replied she) may learn, never to offer their Service to the Wicked."

N O T E S.

ing to an old Epigram,

Improbitas nullus fecerit obsequio.

But after all, this is not to be understood as if we were to refuse the common Duties of Humanity even to the Wicked, only that

where a Nature is bad, and we have Reason to suspect mischievous Intentions, we ought not to put it in their Power to hurt us.

S

F A B.

F A B. XIX.

VULPIS et DRACO.

O R D O.

Vulpis fodiens cubile, dum erat terram, agitque aliis plures cuniculos, percoxit ad ultimam speluncam Draconis, qui custodiebat abditos thefauros. Sicut adspexit bac, inquit; or, primus ut des vestram imprudentiam; deinde, si vides pulchre quae cerae sit tua ceteris nec vix, ut respondeas clementer, quem fructum capis Hoc ex labore, quodve tantum est præmium, Ut careas somno, & ævum in tenebris exigas? Nullum, inquit ille: verum hoc a summo mihi Jove attributum est. Ergo nec sumis tibi, Nec ulli donas quidquam? Sic fatis placet. Nolo irascaris, libere si dixero, Diis est iratis natus, qui est similis tibi.

Ego. Ergo nec sumis tibi, nec donas quidquam ulli? Sic placet fatis. Nolo, ut Vulpis, irascaris, si dixero libere, ille qui est similis tibi, est natus Diis iratis.

N O T E S.

7. *Vix mea.* That is, *mibi*, as in *Plauti* we read *etati mea* for *tibi*. The Fox speaks in this Manner, to remove all Suspicion, and gain Favour with the Dragon. You know well enough, that my Thoughts never run upon Riches; Prey and Food take up all my Attention. The Questions

therefore that I am to put to you, are not occasioned by any Envy of your Office, or that I want to share of your Treasures. But tell why you take so great Delight in constantly watching over Riches.

15. *Diis iratis.* We meet with an Instance of this Manner of Speech in the third

POETA.

O R D O.

Quid tu abitare illac, quo priores abierunt, qui priores abierunt, tares miserum spiritum cæca mente? Dico tibi; avare, qui es gaudium tui heredis, qui fraudes superas tare, et te ipsam cibo;

ABITURUS illuc, quo priores abierunt, Quid mente cæca miserum torques spiritum? Tibi dico, avare, gaudium heredis tui, Qui tare superas, ipsum te fraudas cibo;

Qui

N O T E S.

16. *Abitare quo priores.* This last Part is to be consider'd as an Appendix to the foregoing Fable, which was intended against the covetous Man. The Repetition of the same Verb *abitare*, and *abierunt*, though

the last might well enough have been omitted, gives a very elegant Turn to the whole Sentence, and is of frequent Example among the Classicks.

18. *Tibi dico.* This Manner of Address denotes

F A B L E XIX.

The Fox and DRAGON.

A FOX digging for himself a Den, while he throws out the Earth, and by making many Burrows, penetrates still deeper and deeper, came at length to the farthest Part of a Dragon's Den, who was employed in watching over hidden Treasures. No sooner did the Fox perceive him, than he immediately began: *First of all I beg, that you will pardon my Imprudence; and then as you may easily be sensible that Gold can be of no Service to me, that you will answer me with Mildness, what Profit do you draw from this constant Toil, or what can be the mighty Reward, to be thus deprived of Sleep, and pass your Life in Darkness?* None at all, reply'd the Dragon; but this Task is imposed upon me by the Almighty Jupiter. *You then, says the Fox, neither take any Thing to yourself, nor give to another.* Such, answered the Dragon, is the Will of the Fates. *Pray then, continued the Fox, don't take it ill if I tell you frankly, that Dragons must be born under the Malediction of the Gods.*

N O T E S.

Satire of the second Book of Horace: *Iratis natus paries Diis atque Poetis.*

The Fox concludes in this Manner, to signify, that he did not ascribe it to any Necessity of Fate, but to the Will of the angry Gods, that the Dragon was ty'd down to this hard Drudgery. For the Ancients were

of the Belief, that every thing happen'd either by a Necessity of Fate, the Will of the Gods, or the Will of Man. Thus Fl. r. 2. 6. *Tum quidem illum, ut dici vulgo solet, aut fatum urbis imperoturæ, aut ipsius malæ mens, aut aversi a Carbagine Dii, in diversum abstulere.*

The POET.

AS you must therefore go, whither your Ancestors have gone before you; why by a strange Fatality do you thus add to the Torments of a miserable Life? It is to you that I address myself, covetous Wretch, who are the Joy of your Heir, who rob the Gods of the Incense that is their due, and yourself of necessary Food;

N O T E S.

denotes one blaming and chiding with great Severity. We have a pretty similar Instance in the *Andrian* of Terence, where Simo charges *Davus* with Threats, not to do any thing rashly in Opposition to his Designs,

A. I. Sc. 2. *Sed dico tibi, ne temere facias, neque tu haud dicas tibi non prædictum, cave.*

23. *Quadrantes adgeras.* Quadrans was the lowest Species of coin'd Money in Use at Rome, and is here used to signify any the most

qui trifis andis sacrificat, &c. Qui tristis audis musicum citharæ sonum, 20
 quem citharæ, quem jocunditas tibiarum macerat, Quem tibiarum macerat, jocunditas tibiarum macerat, Opsoniorum pretia cui gemitum exprimunt:
 cui pretia opsoniorum exprimunt: Qui, dum quadrantes adgeras patrimonio, patrimonio, fatigas cœlum sordido perjurio; Cœlum fatigas sordido perjurio;
 tristis genitrix; qui, dum adgeras quadrantes patrimonio, Qui circumcidis omnem impensam funeris, 25
 patrimonio, fatigas cœlum sordido perjurio; qui circumcidis omnem impensam funeris, Libitina ne quid de tuo faciat lucrum.
 genitrix; qui circumcidis omnem impensam funeris, Libitina ne quid de tuo faciat lucrum.
 genitrix, ne Libitina faciat quid lucrum de tuo funere.

N O T E S.

sneft trifling Sum, that the Reader may the better conceive the Baseness of the Character here attack'd.

Ibid. *Patrimonio*. This Word, when used strictly, signifies what we enjoy from our Parents by Hereditary Possession; but very often it extends also to what we acquire

by our own Labour and Industry. So *Juſt.* 14. 3. speaking of Soldiers. *Post damnata patrimoniorum, et post conjuges amissas.*

:4. *Cœlum fatigas*. The Verb *fatigare* here, denotes the Frequency of these Perjuries, whose Number was such as to overcome the Patience of *Jupiter*, and the other

F A B. XX.

P H Æ D R U S.

O R D O.

Livor, licet dissimulet, tamen pulchre inteligo, quia non cogitare judicare. Quicquid in Fabulis praetulit esse dignam memoriam, licet id esse Aëfpi; si quid adriserit nesci, consideret quicquid pignore, id esse fictum a me. Quem livorem tamen jam nunc refelli meo respice. Hoc opus, sive est ineptum, sive laudandum est opus, exsequamur cœptum propositi ordinem.

Quid judicare cogitet livor modo, 5
 Licet dissimulet, pulchre tamen intelligo. Quidquid putabit esse dignum memoriam, Aësopi dicet; si quid minus adriserit, Quid adriserit nesci, consideret quicquid pignore. Quem volo refelli jam nunc responso meo; Sive hoc ineptum, sive laudandum est opus, Invenit ille, nostra perfecit manus. Sed exsequamur cœptum propositi ordinem. *Sed exsequamur cœptum ordinem propositi.*

N O T E S.

1. *Quid judicare cogitet, &c.* This is not properly a Fable, but the Poet's Answer to those malicious Insinuations, by

from his Merit. As he proceeded upon Aësop's Plan, and had translated a great many of his Fables, they took Occasion from that, to deprive him of his due Praise, by

Food; who hear in Sadness the musical Sound of the Harp, and are disturb'd by the agreeable Accents of the Flute; from whom the Price of Provisions extort a Groan. Who stick not to astonish Heaven by unheard of Perjuries, so you can but add a few Farthings to your Estate; who retrench even the necessary Charges of a Funeral, lest the Goddess Libitina should be a Gainer by your Death.

N O T E S.

Heavenly Powers. *Horace*, in like Manner,
Lib. I. Ode 2.

*Prece qua fatigent
Virgines sanctæ minus audientem
Carmina Vestam.*

25. *Circumcidis*. This is to be understood of his last Will, by which he prohibited his Heirs from being at any considerable

Charge on his Funeral. Thus we have the Picture of a Man not only anxious to heap up and bring together while alive, but taking Care that even after his Death the darling Sums might not be broken in upon. For Avarice naturally grows upon Men, and seldom forsakes them, even in their last Moments.

F A B L E XX.

P HÆDR U S.

MA LICE, however well it may dissemble, yet I perfectly understand its obscure Hints. Whatever in these Fables appears worthy to be transmitted to Posterity, it will place wholly to the Account of Æsop; but if it finds any thing in them that pleases less, that will undoubtedly be given out as my Invention. This is what I now want to refute by a proper Answer. Whether this Way of writing in Fables, be worthy of Contempt or Praise, Æsop was the Inventor of it, but to me it owes its Perfection. But let us pursue the Design in the Manner already begun.

N O T E S.

by ascribing every thing that was good in his Works to Æsop. Phædrus here with just Dignity maintains his Prerogative; he allows Æsop the Honour of being the In-

ventor, but at the same time lets them know, that he had considerably improved upon him, and carried that manner of Writing to Perfection.

F A B.

F A B. XXI.

Naufragium SIMONIDIS.

O R D O.

*Hæc dæs, sc̄p̄c̄ bæ-
t̄ d̄v̄t̄s ī je.*

*Simonides, qui scripsit
egregium melos, quo faciliter
falsaria pauperium, cœ-
pit circum nobiles urbes
Asiæ, canens laudem vic-
torum mercede accepta.
Pefigunt factus est locuples
ex gaudere quæfas, valuit
venire in patriam cursu
pelagio (accens erat etiæ,
ut ait, in insula Cea.)
Adserens roros, quæ
terrifica tempestas, fuit
et etiæ, difficit medicari.
Hi colligunt zonas,
iñ colligunt res pretiosas,
subsidium vitæ: quidam
certior ait, Simonide, sa-
nis ne tu xil ex suis opis
ess? Inquit, curæs mea
fuit meror. Tunc pauci-
tantum erat, quia plu-
rei degravati erat perie-
rare. Prædones adiut,
rapiunt quod quisque extulit,
et relinquunt eos nu-
dos. Forte urbe antiqua
Clazomenæ fuit prope,
quæ naufragi patiuntur:
Hic quidam deditus studiis
literarum, qui saepè legerat
versus Simonidis, etaque maximus admiratus absentis, cupidissime recepit ad se cum cogni-
tione ab ipsis sermoni; excepit hominem vestem, nummis, familiam.*

HOMO doctus in se semper divitias habet. Simonides, qui scripsit egregium melos, Quo paupertatem sustineret facilius, Circuire cœpit urbes Asiæ nobiles, Mercede accepta laudem victorum canens. 5 Hoc genere quæstus postquam locuples factus est, Venire in patriam voluit cursu pelagio. (Erat autem natus, ut aiunt, in Cea insula.) Adscendit navem, quam tempestas horrida Simul & vetustas medio dissolvit mari. 10 Hi zonas, illi res pretiosas colligunt; Subsidium vitæ: quidam curiosior, Simonide, tu ex opibus nil sumis tuis? Mecum, inquit, mea sunt cuncta. Tunc pauci enatant, 15 Quia plures onere degravati perierunt. Prædones adsunt, rapiunt, quod quisque extulit, Nudos relinquunt. Forte Clazomenæ prope Antiqua fuit urbs, quam petierunt naufragi; Hic literarum quidam studio deditus, Simonidis qui saepè versus legerat, 20 Eratque absentis admirator maximus, Sermone ab ipso cognitum cupidissime Ad se recepit; veste, nummis, familiam Hominem

N O T E S.

1. *Hæc dæs, &c.* The Poet speaks here philosophically, placing Riches in that which is of our own acquiring, and so much our Property, that Chance or external Force cannot deprive us of it. Cicero, in one of his Paradoxes, says, *Solam sapientem esse di-
vitias.* What follows in the same Author is so beautiful, and so much to the Purpose, that I cannot forbear transcribing it, as it will moreover serve for a Moral to the

Fable. *Etenim, si isti callidi rerum aestima-
tores, prata, et arcas quasdam magno aesti-
mant, quod ei generi possessionum minime qua-
si noceri potest; quanti est aestimanda virtus,
quæ nec eripi, nec surripi potest unquam? ne-
que naufragio, neque incendio amittitur, neque
tempestate, nec temporum permutatione muta-
tur. Qua prædicti qui sunt, soli sunt divites:
soli enim possident res, et fructus, et sem-
peritnas: solique quod est proprium divitiae-
rum,*

F A B L E XXI.

The Shipwreck of SIMONIDES.

A MAN of Learning has always a Fund of Riches within himself.

Simonides, who wrote so many fine Poems, that he might with the greater Ease support himself in his Poverty, began a Tour through some of the most celebrated Cities of Asia, singing for a stated Reward the Praise of those who had return'd victorious from the Olympick Games. When he had enriched himself by this Method of Gain, he thought of returning by Sea into his native Country (for as Fame has it, he was born in the Island of Ceos.) He went into a Ship, which being old and rotten, and attack'd with a horrible Tempest, was dash'd to Pieces in the midst of the Sea. Some endeavoured to save their Girdles, others their more precious Jewels; that they might have wherewith to supply the Wants of Life. Upon which one more curious than the rest, turning to Simonides: How, Sir, do you think of saving nothing from Ruin? I carry my all constantly about with me, reply'd the Poet. Only a few escap'd Shipwreck, for the greater Part, overcharged with their Burdens, perished. No sooner had they reach'd Land, than they are attack'd by Thieves, who despoil them of all they had brought with them; and leave them quite naked and defenceless. The ancient City of Clazomene chanced to be near at Hand, thither the unhappy Sufferers instantly repair'd. Here liv'd one much given to Study, and a great Favourer of Learning, who had often read the Poems of Simonides, and though he had never seen him, was yet one of his great Admirers; insomuch that when upon holding some Discourse with him, he came to know that he was the Poet, he received him with inexpressible Pleasure, and furnish'd him with Cloaths, Money and Servants. In the mean Time,

N O T E S.

rum, contenti sunt rebus suis. Satis esse putant, quod est: nihil appetunt, nulla re egerint, nihil sibi deesse sentiunt, nihil requirunt.

2. *Simonides.* A famous Grecian Lyrick Poet, born in the Isle of Ceos. *Plato* had a great Value for him, both because of the Elegance of his Verse, and the useful Instructions which they convey'd. There are only some few Fragments of his Works now remaining, but sufficient to shew that he was a great Poet, and well deserved those

Commendations which the Ancients have given him.

8. *In Cea insula.* Ceos, where Simonides was born, an Island of the Ægean Sea; whence *Ovid* speaking of it, says,

Cingitur Ægeò nomine Cea mari.

11. *Hi zones.* These were a kind of Girdles, in which the Ancients carried their Money, and hence the Word is often used for Money itself. Thus *Horace* speaking of a Soldier whose Plunder had been stolen from

Ceteri rogantes vittæ, portant facia tabulam. Hominem exornavit. Ceteri tabulam suam portant, rogantes victum. Quos casu obvius 25 Simonides ut vidit: dixi, inquit, mea ne cuncta mea esse mecum? Mecum esse cuncta? vos quod rapuistis, perit: Quid vos rapistis, perit.

N O T E S.

from him while asleep, says:

Ibit eis quæ vix, priuatum perdidit, inquit.

12. *Subsidia vitiæ.* In *subsidiam vitiæ*, says *Schæffer*. But I am rather apt to think it is here by an *Appositio*, instead of *quæ erat subsidia vitiæ*. For so *Sæton*. *Oib. Cap. 6.* *Dicitis sc̄iætiam exp̄ressat, hoc subsidia tertiæ corpori fuit.* We also meet with *Præsidium* in *Justin*, *cap. 32. 4.* de *Hannibale. Asperitas plumbi repletas, in temple Diana, quæ fortuna sue præsidia;*

deponit.

17. *Clazomenæ.* A City of *Ionia*, in *Aſia Minor*, built by *Paralus*. It was near to *Calopœa*, and originally named *Gryna*; whence *Apolo* has been call'd *Gryneus*, because he had an Oracle in it.

24. *Tabulam suam portant.* It was the Custom for those who had been saved from a Shipwreck, to have all the Circumstances of their Adventure painted on a Tablet. Some Persons made use of their Tablet to move

F A B. XXII.

MONS parturiens.

O R D O.

Mons parturit, dies innotescit, genitrix, maxima. quæ exspectatio erat in terræ. At ille murem peperit. Hoc scriptum est tibi, Qui, magna quum minaris, extricas nihil. Hoc est scriptum tibi, qui quum minaris magis, extricas nihil.

MONS parturibat, gemitus immanes ciens; Eratque in terris maxima exspectatio. At ille murem peperit. Hoc scriptum est tibi, Qui, magna quum minaris, extricas nihil.

N O T E S.

4. *Qui tunc magis minaris, &c.* This is the true and genuine Moral of the Fable, which has pleased so well, that we find it oftenest quoted than any other. *Horace*, in

his *Art of Poetry*, giving Rules for the Exordiums of Poems, observes, that we ought to avoid too pompous a Beginning; because it was hard to keep up the same Spirit through

F A B. XXIII.

FORMICA et MUSCA.

O R D O.

Formica et Musca contendeant acriter; sc̄edebant acriter quæ esset pluris. Musca prior capi- fuit. Petet ut conferre te confitis laudibus?

FORMICA & Musca contendebant acriter; Quæ pluris esset. Musca sic cœpit prior. Conferre nostris tu potes te laudibus?

Ubi

N O T E S.

4. *Irritatio.* *Irritatio* was properly the throwing some sort of Corn and Frankincense together with the *Mola*, i. e. Bran or Meal mix'd with Salt, upon the Head of

the Beast. As this was a kind of Preparation for the Sacrifice, which always after the Prayer began in this Manner, the Word came hence, by a *Synecdoche*, to be often taken

Time, his Fellow-Sufferers carry about a Picture of their Shipwreck, begging in a suppliant Manner for Food; whom Simonides chancing one Day to meet: "I told you, said the Bard, that I "carried my All constantly about with me; what you endeavoured "to save from Shipwreck, is gone."

N O T E S.

move the Compassion of those that they met as they travel'd up and down; and by their Charity to repair their Fortunes, which had suffer'd so much at Sea: These Juvenal describes, Sat. 14.

*Mersa rata naufragus affem
Dum rogar, et picta se tempestate tuerit.*
For this Purpose, they hung the Tablets about their Necks, and kept singing a sort of canting Verses, expressing the Manner of

their Misfortunes, almost like the modern Pilgrims. For so *Persius*:

*Cantet si naufragus, affem
Proulerim? Cantas cum fracta et in trabe
pictum*

Ex humero portes?

Others hung their Tablets in the Temple of that particular Deity, whose Aid they had call'd upon in their Distress. This they properly term'd *Tabella votiva*.

F A B L E XXII.

The MOUNTAIN in Labour.

A Mountain was in Labour, fetching dreadful Groans, and had rais'd amongst Mortals the highest Expectations; but after all it only brought forth a Mouse.

This Fable is design'd against those who after making great Professions, can, it appears, do nothing.

N O T E S.

through the whole Work, and instances in one whom he calls the *Cyclic Poet*, who was guilty of an Error of this kind, to whom he therefore applies this Fable.

*Fortunam Priami cantabo et nobile bellum.
Quid dignum tanto feret bac promiser biota?
Parturiunt montes, nascerur ridiculus Mus.*

F A B L E XXIII.

The ANT and the FLY.

A N Ant and Fly disputed with great Warmth, which of the two was the more valuable. The Fly began first her own Elogium in these Terms. Can you have the Face to compare yourself

N O T E S.

taken for the whole Act of Sacrificing.
q. *Rustica*. The Fly, after boasting here of her great Advantages, concludes with a Term of Reproach to the Ant, respecting

her Manner of Life in the Country; while, says she, I traverse Temples, stately Palaces and Cities, where all Things are better, and in greater Abundance.

Ubi immolatur, prægusto;
extra Doma, inter aras,
per laeta omnia tem-
plo. Sedes in capite Re-
gis, quæ visum est mihi,
et delibæ capa oscula ma-
trorum, labore tibi, et
que frater optimis rebus.
Quid, rustica, simile bur-
catingit tibi? Sane re-
spondit formica cœcitas
Doma est gloriosus, sed illi
qui invitatur, non illi qui
est invitus. Commemorat
Reges, et oscula matrona-
rum; ego quæ studi-
crago gratus in bitem,
videt te pœci fieri circa
mure. Frequenter aras,
tempore abigeris quæ venis.
Labras tibi, id quæ
cœs est, babes tibi. Su-
perba jactas id quod pudor
cœs regere. Lanjis et
æste; quæ est brama,
filia. Quæ frigera cogunt
te contraria mori, et pi-
cias dantes recipit me in-
tus. Profici, vindi-
fici tibi superbiam.

Fabella talis discernit notas
eorum, qui se falsis ornant laudibus,
Et quorum virtus exhibet solidum decus.

N O T E S.

13. *Ego gratus in bitem.* The In-
dustry and Diligence of the Ant in laying up
Provisions for the Winter, is often celebrated
by Poets. *Horace*, in his first Satire, brings
in the avaricious Man pleading the Example
of this little Animal, as the best Excuse for
his too anxious Foresight.

Sic ut

*Parvula (nam exemplo est) magai Formica
laboris,
Ore trabit quæcunque potest, atque addit
acerbo,
Quem fruit, baud ignara ac non incauta
futuri.*

22. *Fabella talis, &c.* There are but
very few who aim at true Virtue, and yet

F A B. XXIV.
SIMONIDES a DIIS servatus.

O R D O.

*Dixi superius quantum
sitre valens inter homi-
nes; non tradam mem-
oriae. quantus bens tributus
sit illis a superis.*

QUANTUM valebent inter homines literæ,
Dixi superius: quantus nunc illis honos
A superis sit tributus, tradam memoriæ.

Simonides

N O T E S.

2. *Dixi superius.* Viz. in the twenty | *Clazomenæ*, who had been so much taken
first F. bie, where he relates, that *Simonides*, | with some of his Works that had acciden-
after being shipwreck'd, found a Man at tally fallen into his Hands, that he imme-
diately

yourself to any of my uncommon Privileges. When Sacrifices are offered to the Gods, I am the first that taste of the Entrails. I pass my Time among the Altars, wander undisturb'd through all the Recesses of the Temple, place myself upon the Head of a King, and taste when I please the Lips of the chaste Matrons. I labour none, and yet enjoy plentifully of every Thing that is best. What like Fortune, good Mr. Rustick, falls to your Share?

To eat with the Gods (reply'd the Ant) is, I confess, worth boasting of, but to those only who are invited, not to such as are hated. You talk of Kings, and tasting the Lips of the Matrons; and yet when I bring together a Stock of Grain against Winter, I see you feed upon Dung along the Walls. You frequent the Altars, but are driven away as often as you come. You labour none, and therefore are destitute of every Thing, when you stand in need of it. How vain to boast of these Things, which Modesty should rather induce you to conceal. You tease me without Measure in Summer, but in Winter, not a Word from you. When the Cold shrivels you up, and quite extinguishes Life, I retire comfortably to my copious Storehouse: Thus, I hope, I have sufficiently pull'd down your Pride.

This Fable points out distinctly the Characters of those Men, who adorn themselves with the Shew of false Renown, and of those whose Virtue gains them a solid Fame.

N O T E S.

almost all covet the Appearance of it. This is at least a Proof that Virtue is really estimable for its own Sake; and that we have a certain inward Sense which dictates to us, that the Practice of it is praise-worthy and becoming. The Fable now before us is meant to describe Persons of real Worth, and such who have only a Shew of it. It

further teaches us, that upon making a just Estimate of Things, and comparing the Merits of each, the Counterfeit and False, fades and shrinks away to nothing, whereas true Virtue shines out in full Splendor, and draws the Admiration of all Beholders. The Fame arising from it, is not only universal, but lasting.

F A B L E XXIV.

SIMONIDES *saved by the Gods.*

I HAVE made appear in a former Fable, how much Learning is esteem'd among Men. I will now hand down to Posterity, in what Honour it is held even by the Gods themselves.

Simonides,

N O T E S.

diately received him as a Friend, and sup- | else that he wanted.
plied him with Cloaths, and every Thing |

T a —— Cuidam

Siccaides, idem ille de-
gas retuli, cedaxit certis
precis ut scriberet laudem
evidem pycne viacri: pe-
tit secretum licet. Cum
exigua materia frenaret im-
patiam, usus est efficaciam pyc-
ne, ut cibis moris, atque inter-
fessis genitis fidet Leda,
referens civitatem suam
glorie. Victor adprob-
uit ephorus: sed poeta accipit
tantum sciam pariem
mercedis. Quam posceret
reliquam, victor impicit,
iliu rediret quoniam fixi
duae partes laudis. Verum,
et te sciam te dimissum
estate, proxime te ventu-
rum mibi ad caenam, eis
bubie invitare cogitatis, in-
tusq; quoniam tu es mibi.
Ille quoniamis frandatus, et
dolens injuria, tamen te
dimissas male competeret
gratiam, proximit. Redit
bubia dimissa, recubat. Con-
civiam bilare splendebat
poculis; dorso latu magno
adperata reserabat; quoniam
repose duo jucundes, sparsi
patent, diffusata exal-
tare, corpore supra bu-
norum formam, videntur
cum eximis.

Simonides idem ille, de quo retuli,
Victori laudem cuidam pyctæ ut scriberet, 5
Certo conduxit pretio: secretum petit.
Exigua cum frenaret materia impetum,
Usus poëtæ, ut moris est, licentiâ,
Atquæ interposuit gemina Ledæ sidera,
Auctoritatem similis referens gloriæ. 10
Opus adprobavit: sed mercedis tertiam
Accépit partem. Quum reliquum posceret,
Illi, inquit, reddent, quorum sunt laudis duxæ;
Verum, ut ne irate dimissum te sentiam,
Ad cœnam mihi promitte, cognatos volo 15
Hodie invitare, quorum es in numero mihi.
Fraudatus quamvis, & dolens injuriâ,
Ne male dimissus gratiæ corrumperet,
Promisit. Rediit horâ dictâ, recubuit.
Splendebat hilare poculis convivium; 20
Magno adparatu læta resonabat domus;
Repente duo quum juvenes, sparsi pulvere,
Sudore multo diffluentes, corpore
Humanam supra formam, cuidam servulo
Mandant, ut ad se provocet Simonidem, 25
Illi interesse ne faciat moram.

[Home](#)

N O T E S.

5. *Cnidæ* *πυξε*. Πυξίς, a Greek Word originally, and signifies the same as *Pugil* in *Latin*. Some read *Piξίς*, i. e., *splendide*, *eratè*, but the other is better, and more expressive.

8. *Ujus Poetæ ut mox est, &c.* The Construction of this Passage is difficult, and variously represented by Commentators. Some will have it *Ujus libertia Poetæ, ut mox est.* Others object against this, because of *Poetæ* in the singular Number, when *Poetarum* would have done much better, after the Manner of Cicero, in his third Book *de Oratore* 33. speaking of old Works, which says he; *Sæpi Poetarum libertia li-beriora, quam nostra.* Bentley will have it *Ujus Poeta mox est libertia.* But *liber-ia mox* is a Way of speaking that cannot be so well defended. *Burman* conjectures it should be,

Uſus, Pœtæ ut moris fūt, licetūtis.
But not to weary the Reader by a Multitude
of Quotations, it is sufficient to observe,

that in whatever Manner we construe the Passage, the Sense comes to be much the same, viz. that he took the Liberty commonly indulged to Poets, i. e. he followed the Precept of *Aristotle in his Topics*, "that where the Subject is narrow and bounded, we take in somewhat that may afford us larger Scope; and where we may wander free and unconfined. But these Excursions ought always to be made with great Judgment. *Pindar* abounds in them, and *Heraclitus* also furnishes several Examples of the same kind."

9. *Gemina Ledaæ fidera.* Viz. *Castor* and *Pollux*, the Sons of *Leda* by *Jupiter*. For *Jupiter* transforming himself into a Swan, enjoy'd *Leda*, from which Commerce she is said to have brought forth two Eggs. Out of one of these came *Pollux* and *Helen*, from the other *Castor* and *Clytemnestra*. But *Castor* being slain by *Lyceus*, *Jupiter* granted to *Pollux* that he might share his Immortality with his Brother *Castor*, who as

Simonides, the very same that I have already mentioned, agreed for a certain Sum, with one who had come off Victor in a Combat of the Cestus, to write his Panegyrick; and retir'd that he might set about it without Interruption. But finding that his Imagination was cramp'd by the Narrowness of the Subject, he had Recourse to the Liberty commonly granted to Poets, and introduced the Twin Stars, Sons of Leda; adorning his Hero by Examples of like Honour. The Champion approv'd his Poem; but gave him no more than a third Part of the promis'd Sum. When he demanded the rest, Let them give it you, said he, on whom you have bestow'd two Parts of the Praise. But as I am very unwilling that you should part from me in Anger, promise to sup with me to Night; I design to have together all my Relations, in which Number I reckon you. Simonides although defrauded of his Reward, and sensible of the Injustice that had been done him; lest he should go away out of Temper, or slight an Offer made him in Civility, promised. Accordingly, he came at the appointed Hour, and took his Place in the Couch. All look'd chearful at the Banquet, the Cups went merrily round, and the House gay with noble Furniture, resounded with the Joy of the Guests; when on a sudden two young Men covered with Dust, the Sweat falling from them in Drops, but of a Form that spoke them more than human, desir'd one of the Servants to call out Simonides to them, and let him know that it was of Consequence to him to come without Delay.

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he was supposed, with his Sister *Clytemnestra*, to be only from *Tyndarus*, had no Right to Immortality. Thus they were feign'd to live and die by Turns. The Ground of the Story is, that *Gemini*, or the Twin-Stars, into which these two Brothers are fabled to have been turn'd, rise and set alternately.

10. *Auctoritatem similis referens gloriae.* That is, proving how great an Honour it was to come off victorious in these Games, from the Example of *Castor* and *Pollux*, who were greatly celebrated for their Victories of this Kind. The Poet from this derived a certain Authority, both to his own Praises, and the Champion on whom he bestow'd them. *Gloria* means properly that Honour which is gain'd in War by brave Exploits. But in *Greece* it was reckon'd no less honourable to be pronounced Victor in these sacred Games, than over an Enemy in the Field of Battle. Simonides therefore, to shew that it was no vain Glory which he ascribed to the Hero of his Poem, observes,

that even the Sons of *Jupiter* had distinguish'd themselves in the same Manner.

13. *Reddent, quorum sunt laudis due.* The Sense is clear, he remits him to them as ready to reward him for the Honour he had done them. The Champion by this means defrauded Simonides of his Due, by pretending that he had undertaken to write in Praise of him only, and that after all his Poem turn'd chiefly upon *Castor* and *Pollux*. As there are therefore three several Persons celebrated in it, no more than a third of the Reward can be demanded of me.

19. *Recubuit.* The Custom of the Ancients was to lie down at Table. For this Purpose they contrived a sort of Beds or Couches, of the same Nature with those on which they slept, but distinguish'd from them by the Name of *Letti Tricliniorum*; or *Triclinares*, the other being call'd *Letti Cubicularii*. They were made in several Forms, but commonly four square, sometimes to hold three or four, sometimes two Persons, or only one. On the Beds they laid

Homo perturbatus, excitat
Simonidem. Vix prece-
ret enim pedem triclinio,
cum ratis camæ fabito
oppremit ceteri; nec ulli
juvenses repatri sunt ad i-
mum. Ut etis rei narra-
tæ est vulgaris, omnes sci-
erunt præsentiam ratiæ
dilectionem vesti loco mer-
colis.

Homo perturbatus excitat Simonidem.
Unum promôrat vix pedem triclinio;
Ruina camæ subito oppressit ceteros;
Nec ulli juvenes sunt reperti ad januam. 30
Ut est vulgatus ordo narratæ rei,
Omnes scierunt Numinum præsentiam
Vati dedit vitam mercedis loco.

N O T E S.

had a kind of Ticks, or Quilts stuffed with Feathers. The first Man lay at the Head of the Bed, resting the Forepart of his Body on his Left Elbow, and having a Pillow or Bolster to prop up his Back. The next Man lay with his Head towards the Feet of the first, from which he was defended by the Bolster that supported his own Back; commonly reaching over to the Navel of the other Man; and the rest after the same Manner.

23. *Sedre multo differt corpore, supra*

humam formam. For in this Manner is the present Passage most commonly read; but Schefferus, and after him Burman, by the Change of a single Letter, and varying the Pointing, give it a quite different Turn. *Sedre multo differt corpore supra humam formam.* This is the Reading I have chosen to follow, as by far the most distinct and clear. *Forma* is not to be confined here barely to the Looks, but expresses the Air and Stature of the whole Body, which spoke them more than human.

25. Pro-

P O E T A.

O R D O.

Multa superlata mihi
quæ scribam, sed parco
scires, primam ne videar
esse negligi tibi quem va-
rietas multarum rerum di-
fringit; dein si quis ferte
velu conari caleat, ut pef-
fit habere aliquid operis
refidit. Quævis tanta
copia materiæ abridet, ut
faber deficat labori, cum la-
bor fias. Petet ut reddas
præmiam quæ es pelliculus
mfræ brevitati; exhibe
flos vocis, cum vita est
quæsidie præpius morti.

SUPERSUNT mihi quæ scribam, sed parco
sciens,

Primum esse ne tibi videar molestior,
Distringit quem multarum rerum varietas;
Dein si quis eadem forte conari velit,
Habere ut possit aliquid operis residui. 5
Quamvis materiæ tanta abundet copia,
Labori faber ut defit, non fabro labor.
Brevitati nostræ præmium ut reddas, peto,
Quod es pollicitus: exhibe vocis fidem,
Nam vita morti propior est quotidie. 10

Et

N O T E S.

10. *Nam vita morti propior est quotidie.*
The manner of Phædrus's Reasoning here
is strong and unanswerable. The Period of
Life grows every Day shorter, and therefore
the longer our Happiness is deferr'd, the
more is our Enjoyment of it abridged. Se-
neca has a fine Passage to this Purpose, in

his twenty-fourth Epistle. *Quæsidie mori-
tur, quotidie enim demitur aliqua pars vita,
et tunc quicque cum crescimus, vita decrevit.
Infantiam amissimus, deinde pueritiam, deinde
adolescentiam, usque ad besternum quicquid
transit temporis perit, hunc ipsum quem agimus
diem cum morte dividimus.*

24. Tuc

lay. The Man confounded by their august Appearance, presently calls out Simonides, who had scarce left the Chamber, when it fell down and crush'd all the Guests; nor were there any young Men to be seen at the Gate.

As soon as the Particulars of this Story were known, all were persuaded that Castor and Pollux had come to save the Poet's Life, in Recompence for the Praises he had given them.

N O T E S.

25. *Provocet*. That is, *Extra domum, seras vocet*. Terence Eunuch. A. III. Sc. I. *Pampbilam cantatum provocemus*. Where *Donatus* observes; *eleganter, quia ille foris est, bæc intus, illum intromittamus, bant provocemus; bæc est in verbis Poetæ germana proprietas*.

28. *Triclinio*. *Triclinium* was properly a Room or Apartment to sup in. *Servius* indeed pretends that it signified barely a Table, but according to that Explication, it would scarce make Sense here. Many

Citations might be brought from Authors to prove the contrary, but I shall be satisfied with observing, that *Tully* himself uses it for a Chamber: For in one of his Epistles, he tells *Atticus*, that when *Cæsar* came to *Pbilipli*, the Town was so full of Soldiers, as to leave *Cæsar* scarce a *Triclinium* to sup in.

32. *Omnis scierunt*. That is, all firmly believed, or were persuaded, for so *scio* is often used. *Just.* *Ita suos firmaverut, ut ire se parato ad moriendum animo scirent*.

The P O E T.

THERE are yet many more Fables for me to write; but I wisely abstain for two Reasons. First, that I mayn't be unseasonably troublesome to you, who are distracted by such a Multiplicity of Affairs; and moreover that if any other is inclin'd to labour on the same Subject, there may be something left for him to do. Though in Truth there is so great Stock of Matter, that an Artist will be wanting to the Work, not Work to the Artist. Mean time I sollicite the Reward which you promised to my Brevity, and call upon you to make good your Word; for Life approaches daily nearer to its Period, and the more that Time is lost

N O T E S.

24. *Tuæ prius sunt partes*. *Gudius*, from an old Manuscript, restores these two Lines thus:

*Tuæ nunc partes, fuerunt aliorum prius,
Dein simili gyro evenient aliorum vices.*

Nor is there any Necessity, because *aliorum* occurs twice, to change the first into *illorum*. For *illorum* must in that Case respect certain Persons of whom mention had been made before, whereas here there is no such

thing. *Aliorum*, on the other Hand, is indefinite, and refers to any Persons whatever, different from those already spoken of. There are so many Examples where *alius* occurs thrice, nay four times, that it would be ridiculous to quote any. But the grand Busines is to understand the true Meaning of the Passage. A very learned Commentator gives it as his Opinion, that this is to be understood of the Judges. *Pbædrus*, who had

Et hoc munera perveniet
minus ad me, quo dilatio
consumet plus temporis; si
perages rem cito, usus fiet
longior. Fruar diutius, si
cœpero celerius. Dum sunt
aliquæ reliquiæ languentis
ævi, est locus auxilio: olim
bonitas tua nitetur frustra
adjuvare me debilem senio,
quum beneficium jam desie-
rit esse utile, et vicina mors
flagitabit debitum. Existi-
mo esse stultum admovere
preces tibi quum nijurior-
ita tua sit ultro præclavis.
Reus confessus, saepe impe-
travit veniam, quanto ju-
stius debet dari innocenci?
Partes tuæ sunt prius, dein
sunt partes aliorum: simi-
lique gyro vices aliorum re-
zient. Decerne quod religio,
quod fides patitur, et fac
me gratulari tuo judicio.
Animus exceedit terminum
quem prop-suit, sed spiri-
tus difficulter continetur,
qui conscientia integrati-
tis, premitur ab insolentiis
noxiis. Requires
forte qui sine. Adpare-
bunt tempore. Ego, dum
sanitas constabit, meminero
pulchre sententiam, quam puer quondam legi, Piaculum est plebeio palam mutire.

Et hoc minus perveniet ad me munera,
Quo plus consumet temporis dilatio:
Si cito rem perages, usus fiet longior.
Fruar diutius, si celerius cœpero.
Languentis ævi dum sunt aliquæ reliquiæ, 15
Auxilio locus est: olim senio debilem
Frustra adjuvare bonitas nitetur tua,
Quum jam desierit esse beneficium utile,
Et mors vicina flagitabit debitum.
Stultum admovere tibi preces existimo, 20
Proclivis ultro quum sit misericordia.
Sæpe impetravit veniam confessus reus,
Quanto innocentio justius debet dari?
Tuæ prius sunt partes, aliorum dein:
Similique gyro venient aliorum vices. 25
Decerne quod religio, quod patitur fides,
Et gratulari me fac judicio tuo.
Excedit animus, quem proposuit, terminum,
Sed difficulter continetur spiritus,
Integritatis qui sinceræ conscientia, 30
A noxiis premitur insolentiis.
Qui sint requires. adparebunt tempore.
Ego, quondam legi quam puer sententiam,
Palam mutire plebeio piaculum est,
Dum sanitas constabit, pulcre meminero.
pulchre sententiam, quam puer quondam legi, Piaculum est plebeio palam mutire.

NOTE.

had often suffer'd from Malice, was afraid of the like Misfortunes again. Having therefore now a Friend in Power, who knew his Innocence, and was capable to absolve him, he applies to him. *Burman* conjectures, that the Epilogue of this fourth Book is address'd neither to *Eutychus* nor *Particulus*, but to some Man of Rank, whose Name is purposely conceal'd. He was probably at present in some Office of Authority that was annual. *Phædrus* therefore addresses him, that while it was in his Power he would see Justice done him. Your Term of Authority will expire, other will succeed in your Place, and these too in their Turn must make Way for others. Your favour-

able Sentence now will screen me in Time to come, and set a good Example to those who come after you, if the like Calumnies are raised afresh. This indeed seems to me to be the most natural Sense of the Passage; but as Commentators differ, and each one gives plausible Reasons for his Opinion, I shall not venture to assert any thing positively.

27. *Et gratulari me fac judicio tuc.* This Passage explain'd literally signifies, that I may congratulate myself, or rejoice in being acquitted by you. He was, no doubt, persuaded that this would be a Testimony of his Innocence, and have Weight also with others; which is the Turn I have given it in

In Delays, the less Profit shall I receive from it when it comes: Whereas if you do it quickly, I shall the longer have the Use of it: for the sooner that I receive your Favours, the more lasting will be the Enjoyment of them. While there are yet some Remainders of a languishing Life, there is room for your Bounty; but in After-times, when the Infirmities of Age come upon me, your Generosity will in vain endeavour to give me Relief; for Benefits will then cease to be of Use, and Death drawing near claim me as his Due. I own 'tis foolish in me to address you so ofteii, when your Compassion leads you of itself to offer your Assistance. A guilty Criminal, by acknowledging his Fault, frequently obtains a Pardon; how much more equitable that it be given to the Innocent? - It is yours now to judge of my Cause, the Time advances when it must fall also to the Share of others; and, by a like Revolution, others will succeed to decide of it in their Turn. Pronounce according to what Religion, and the Oath you have taken requires, that I may be honoured by your Judgment, and acquitted in the Opinion of all. I have already pass'd the Bounds which I had prescrib'd to myself; but it is hard for the Mind to restrain its Efforts, when conscious of unsullied Innocence, it yet finds itself exposed to the Insults of the vilest of Men. Perhaps, you may ask me who they are; I answer, that Time will bring them to Light. For my own Part, I shall not, while in my Senses, forget what I once read when but a Child: *It is dangerous for a private Man to complain openly of publick Wrongs.*

NOTE S.

in the Translation: 'Fac me gratulari iudicio tuo,' says Schefferus, omissa propositione de fac me gaudere, ac mibi ipsi gratulari ob eam favorabilem tuam in causa mea sententiam. Sic gratulari affinatus alicuius, et celebritate dici, dixit Cicero. Et declarator velut in Salustium: Populus Romanus frequens, ad ventu meo, gratulatus est.

29. *Difficiliter continetur spiritus;* This is elegant in the highest Degree, because agreeable to Nature and Truth. Innocence, when under the Oppression of Calumny, cannot avoid the strongest inward Struggles to wipe off the Stain. A Man in these Circumstances is eloquent, and can plead his Cause with wonderful Strength and Fire.

For as Peiltas says in Curnius, Lib. VI. c. 10. *Verba innocentis reprehire facile est; mordax verborum misero testere, difficile.*

33. *Legi puer sententiam.* The Sentence here repeated is taken from the *Telephus* of Ennius;

Palam ruitre piceis placulum est;
And is the very same which Juvenal thus expresses in a humorous Way:

*Plurima sunt, quæ
Non audent homines pertaja dicere laus.*

35. *Dum sanitas confabit.* While I retain my Reason; for *sanitas* is here instead of *ratio*. So Cicero says in the same Sense: *Quibus ad sanitatem redeundis potestas facili est.*

P H Æ D R I

F A B U L A R U M

LIBER QUINTUS.

P R O L O G U S.

P R O D O.

Quoniam definiam habere terminum operis, in hoc, ut esset scitis materia alijs, damnavi meam operem tacito corde. Nam si quis artifex etiam tali tituli, quis paucis diligenterbit quidam conscribit, et capiat traditore illud ipsum factum; quam si cuique sua cogitatio animi, colorque proprius? Ergo levitas, sed certa ratio dedit mihi causam scribendi. Quare, Particula, quoniam caperis fabulis, quasi fabulas Æsopas, nec Fabulas Æsopis; ille quasi ostenderit paucas, ego differo plures, usque genere verbo, sed evanescere; quare libellum dum vacive perleges, Hunc obtrectare si volet malignitas, Imitari dum non possit, obtrectet licet.

Q UUM destinasset operis habere terminum
In hoc, ut aliis esset materiae satis,
Confilium tacito corde damnavi meum.
Nam si quis talis etiam est tituli artifex,
Quo pacto divinabit, quidnam omiserim,
Ut illud ipsum cupiat famae tradere:
Sua cuique quum sit animi cogitatio,
Colorque proprius? Ergo non levitas mihi,
Sed certa ratio, causam scribendi dedit.
Quare, Particula, quoniam caperis fabulis, 10
Quas Æsopeas, non Æsopi nomino;
Quasi paucas ostenderit, ego plures differo,
Usus vetusto genere, sed rebus novis,
Quarum libellum dum vacive perleges,
Hunc obtrectare si volet malignitas, 15
Imitari dum non possit, obtrectet licet.

N O T E S.

1. *Quoniam definiam.* We have seen in the Epilogue to the last Book, that the Poet had laid aside the Design of writing any more Fables, and the Reason he there gives, is, that he might not quite exhaust the Subject, but leave something for those who came after him. I find him here of another Mind, and actually beginning a fifth Book. This Prologue is therefore written to account for the Change of his Reso-

lution; there were some particular Instructions which he wanted to give to Posterity, and as it was the greatest Chance in the World, that another should think exactly in the same Manner, it appeared the surest Way to commit them to writing himself.

4. *Nam si quis talis etiam est tituli artifex.* The last Word of this Verse was wanting in the MS. of Phædrus, which has given Rise to various Conjectures how

T H E

FABLES of *PHÆDRUS*,

BOOK V.

The PROLOGUE.

WHEN I had determined within myself to give over writing of Fables, chiefly with this View, that something might be left to do for those who came after me, I tacitly blam'd in my own Mind this Resolution. For if any Artist should arise whose Talent of writing was of the same Kind, how could he possibly divine what I have omitted, and want that he should hand down to Posterity for me, seeing that every Man has a Turn of thinking and Manner particular to himself? It was not therefore any Levity of Mind, but Reason and Reflection, that made me again take up the Pen. As therefore, *Particulus*, you seem to take a Pleasure in reading these Fables (which I call not the Fables of Æsop, but Fables written in his Manner;) he indeed has left but few behind him, I publish a great many, keeping close to the old way of writing, though the Subjects are new, and of my own Invention. Mean time, while you are employed in reading over this Collection at your Leisure, if Malice will find fault and carp at what it is not able to imitate, let

N O T E S.

it ought to be supplied. These for the most Part are ingenious, and may all be defended; but there is no Certainty of having hit upon the very Word which came from *Phædrus*. As in a Work of this Kind, an Author ought always to follow the most commonly received Opinions, I have supplied *artifex*, which was the Reading restored in the Edition of *Pittheus*, and has been generally approved of by Commentators, tho'

I confess for my own Part, that I am much better pleased with the Conjecture of *Freinbemius*, if we also transpose *est* in this Manner:

Nam si quis talis etiam tituli est appetens,
is. Quasi paucas offenderis. The Reading here followed in the Text is that of *Burman*. But afterwards, in his Notes he proposes a different Way, which as

Laus est parta mibi, quod Mihi parta laus est, quod tu, quod similes tui, tu, quod similes tu, trans fertis mea verba in vestras | Vestras in chartas verba transfertis mea, chartas, judicatis que me | Dignumque longa iudicatis memoria. Inliteratum plausum nec desidero. 20
Nec desidero plausum in literatum.

N O T E S.

tends to render the Passage more clear and distinct, I shall here transcribe:

*Quare, Particulo, quoniam caperis fabulis,
 (Quia Æsopas non Æsopi nomine,
 Qui paucas ostendit, ego plures diffiro,
 Uius rectius genere, sed rebus ruris)
 Harum libellum dein vacive perlege.*

Qui (continues that judicious Critic) pro quasi posui, vel quia, ab alijs. reposuit. *Diffiro vero minime mutandum in fero, ut* Cl. Bent. nam ita loquebantur veteres, *Rem, vitam, &c. differere, Sallustius Catil, 5.* *Instituta majorum differere. Ita sapio Tacitus Lib. 1. Ann. 4. Pauci bona libertatis causa differere. Val. Max. omessa re quam efficit.*

18. *Verba in chartas transfertis mea.* Burman is the first who has raised a Dust here, and pretends to meet with no small Difficulty in the Passage. The more common Way of explaining, is, that *Particulo*

inserted some of the Sentences of Phædrus into his own Works. And indeed this Sense is so natural and obvious, that I have not scrupled to follow it in the Version. But how, says that Critic, does it appear, that *Particulo* was a Man of so great Learning? We may easily conclude that he must have been so, or Phædrus wou'd never have set so great a Value upon his Approbation. Men of Sense can never be affected with the Praises of those who are not proper Judges in what they applaud. Is it possible that Burman could have overlooked so obvious a Remark, especially when in the last Line he himself proposes a Reading, that ought naturally to have suggested it to him?

Inliteratum plausum nec desidero.

We seq. here the Reason why Phædrus was so fond of the Approbation of *Particulo*. He was Man of Letters, and therefore a proper Judge of the Merits of his Works.

The

F A B. I.

DEMETERIUS & MENANDER.

O R D O.

*Sicubi interposuero, non
 sibi. Æsopi, cui reddidi
 jam pridem quidquid debui,
 scito esse gratias ave-
 gritatis ut quidam arti-
 fices faciunt nostro seculo,
 qui inveniunt majus pre-
 zium operibus, si adscrip-
 ferunt Præxitem suo novo
 marmori; aut Myronem
 suo trito argenteo. Adeo*

*ÆSOPI nomen sicubi interposuero,
 Qui reddidi jam pridem, quidquid debui,
 Auctoritatis esse scito gratias:
 Ut quidam artifices nostro faciunt seculo,
 Qui pretium operibus majus inveniunt, novo 5
 Si marmori adscripserunt Praxitelen suo,
 Trito Myronem argento. Fabulæ exaudiant
 Adeo*

N O T E S.

Æsopi nomen, &c. It appears from many Passages of our Poet's Writings, that he had a great Number of Enemies. Among others were these who endeavoured to detract

from his Merit, by pretending that his Fables were barely a Translation of Æsop. It is for this Reason, that though he often mentions him with Honour, as the first Inventor

let it take its way. To me it is sufficient Glory, that you, and others of equal Merit, insert some of my Expressions in your Writings, and think my Works worthy of being handed down to Posterity ; for I have no Ambition to be applauded by the illiterate.

N O T E S.

The Explication which *Byman* would substitute in Place of this, is far fetched and strain'd. He supposed that *Pbœdix* before he published his Fables read them over to some Friends, and that as they were short, and had a peculiar Reference to the Times, they transcrib'd, and carried home with them such as they were more immediately struck with.

20. *Inliteratum plausum nec defidero.* This Reading was first proposed by *Scioppius*, and has been since approved by *Faber*, *Schefferus*, and *Heinsius*. And indeed when considered with respect to what goes before, it makes by far the best Sense. For as he there tells us, that he was satisfied in having the Approbation of Men of Taste and Learning, so he lets us know here, that as for the Vulgar and Illiterate, he little minded their Opinions. The common Reading, *Inliterarum plausum ire defidero,*

makes it a mere Tautology. The Poet in this seems to be of the same Mind with *Horace*, in the tenth Satire of his first Book, Ver. 73.

— *Neque te ut miretur turba latores,
Contentus paucis lectoribus. An tua demens
Vilibus in ludis dictari carmina malis?
Non ego. Nam satis est equitem mibi plau-
dere, ut audax,*

*Contemptis aliis, explosa Arbuscula dixit,
“ Nor be ambitious to gain the Applause
“ of great Numbers ; but rest satisfied with
“ having a few Admirers. Can you be
“ guilty of so much Folly, as to wish your
“ Poems may be taught in petty Schools ?
“ For my share, I dont desire mine may :
“ For if the Gentlemen of Taste clap me,
“ I am pleased, and despise all others : as
“ Arbuscula the Comedian had the Courage
“ to express herself when hiss'd by the
“ People.*

F A B L E I.

DEMETRIUS and MENANDER.

IF I shall any where hereafter insert in these my Writings the Name of *Æsop*, to which I have already shewn all the Respect and Honour which is due to it, know, Reader, that it is only to give the more Weight and Authority to what I say. As some ingenious Artificers of our own Time, who obtain a much higher Price for their Work, if they inscribe the Name of *Praxiteles* upon any Statues of Marble they have newly carv'd, or that of *Myro* upon the polish'd Silver ones ; for Envy, prone to Slander, favours

more

N O T E S.

yenter of that Way of Writing, he yet takes care in other Places to let us know that he had improved upon him, and that his Fables were not the Fables of *Æsop*, but Fables

written in his Manner. It would seem that these several Remonstrances had not entirely put a Stop to the Cavils of his Enemies, since in the Introduction to this fifth Book, he

*Nam mordax invidia fa-
uca plus vetus, quam
præsentibus beatis. Sed
propter fœr' ad fabellam ta-
ku exempli.*

*Demetrius, qui est dic-
tor Phædrus, occupavit
Athenas imperio improbo.
Ut mos vulgi est, razzat
fæbula et certam: sub-
dilexerat reges feliciter.
Ipsi principes osculatior
illæ razzam quæ sunt op-
pressi, gementes tacite tris-
tem vicem fortunæ. Quic-
ciam refiderat, et sequen-
tes eciam, repunt ultimi,
ne recessat illis defuisse; in
quæ Menander nobilis comœdiis,
quæ Demetrius
legerat, iugurta ipsæ
Menandrum, et admirata-
tur fæbula ingentium ciri.
Hæc delibata regnans, et
adficiens regis, exiebat delicato et languido gressu. Ubi tyrannus videt extremo ag-
mine:*

Adeo fugatæ. Plus vetustis nam favet
Invidia mordax, quam bonis præsentibus.
Sed jam ad fabellam talis exempli feror. 10
Demetrius, Phalereus qui dictus est,
Athenas occupavit imperio improbo.
Ut mos est vulgi, passim & certatum ruunt:
Feliciter subclamant. Ipsi principes
Illam osculantur, quæ sunt oppressi, manum, 15
Tacite gementes tristem fortunæ vicem.
Quin etiam resiles & sequentes otium,
Ne defuisse noceat, repunt ultimi:
In quæ Menander, nobilis comœdiis,
Quas, ipsum ignorans, legerat Demetrius, 20
Et admiratus fuerat ingenium viri:
Unguento delibutus, vestitu adfluens,
Veniebat gressu delicato & languido.
Hunc ubi tyrannus videt extremo agmine:

Quinam

N O T E S.

He appears so anxious to vindicate himself, and let his Reader know, that if he afterwards used the Name of that Author, it was only to give a certain Authority to his Fables, not that he translated from him.

2. *Cui reddidi juxta prædictum.* It must be owned that *Phædrus* is not in the least backward to give *Aësop* his due. He every where owns him to be the Inventor of Fables, and that he himself copied strictly his Manner. Nay, so great is his Modesty, that in the Introduction to his Works, he professes himself to have taken his whole Subject from him, and done no more than publish, and form it into Iambick Verse.

*Æsopus auctor quædam materialia reperit,
Hanc quo potius certibus fecerit.*

But when the Poet found that there were malicious Criticks, who took a Pleasure in lessening his Merit, and abridging the Praise he might justly claim, it was time then for Æsop's Worth to assert its Right, and let the World know, that though Modesty had led him to refer his Fables to another, yet the far greater Part of them were really his own Invention.

6. *Praxiteles.* *Praxiteles* one of the most famous Statuaries of Antiquity. He is reported to have car'd a statue of *Venus*

with that exquisite Art, that Spectators could not view it without having their Desires raised.

7. *Myronem.* Another celebrated Artificer, who made a *Hæifer* so much to the Life, that it deceiv'd not only the Herd, but the Herdsman. It is very strange, that this *Myro*, notwithstanding his extraordinary Skill and Dexterity should yet die so very poor, as *Petronius* in his *Satyr* tells us. *Myro qui pene bonitum animos, feraramque ete comprehendenderat, non invenit Heredem.*

8. *Plus vetustis favet invidia, quam, &c.* The great Value which some profess for the Works of the Ancients, is not always owing to their Merit. Envy has sometimes a considerable Share in it. This is what *Phædrus* hints at here, and we find *Horace* also complaining of it in the first Epistle of his second Book to *Augustus*:

Item Saliare Numa carmen qui laudat, et illud

*Quod nescium ignorat, solus vult scire videri:
Ingeniis non ille favet, plauditque sepultis,
Nostra sed impugnat, nos nostraque truidus odit.*

" As for him who praises the Poem of
" the *Salii*, and by that would have it be-
" lieved, that he only understands perfect-
" ly what he is equally ignorant of with
" me;

more the Works of the Ancients, than those of the present Age. Let us now pass to the Recital of some Story that may furnish an Example of it.

Demetrius, the same who was called *Phalereus*, having unjustly seized upon the Sovereignty of Athens; the Vulgar, according to their usual Custom, rush one after another from all Quarters of the City, and with loud Acclamations wish him a long and happy Reign. Even the great Men themselves kiss the Hand of their Oppressor, contented to bemoan in secret the sad Vicissitudes of Fortune. They moreover who liv'd in Ease and Retirement, remote from the Hurry of Affairs, fearing that their Absence might be construed into Neglect, creep in the Rear. Amongst these was *Menander*, famous for his Comedies, which Demetrius had often read without knowing the Author, and greatly admired him for his uncommon Genius. He perfum'd with Essence, and dragging after him a long flowing Robe, advanced with a delicate languid Pace. When the Tyrant saw him coming up among the last to

salute

N O T E S.

" me; we are not on that Account to fancy him a Favourer and Admirer of ancient Genius's, but an Enemy to the Moderns, an Envier and Detractor from them, and their Merit.

11. *Demetrius*. He was a distinguished Orator and a Philosopher, having been the Scholar of Theophrastus. After he had possessed himself of the Sovereignty of Athens, he rul'd with so much Moderation and Prudence, that he very much enrich'd the City, which in return erected thirty Statues to his Honour. He was a remarkable Instance of the Instability of Fortune: for these very Citizens changing afterward their Love into Hatred, obliged him to fly into Egypt, and in one Day overturned all the thirty Statues. A Saying of his upon that Occasion ought never to be forgot, *But they have not deprived me of that Virtue, in Honour of which these Images were first set up.* He was call'd *Phalereus* from *Phalera* a Sea-port Town in *Greece*.

14. *Feliciter subclamant*. This Form of Acclamation, *feliciter reges*, was in use amongst the Ancients, in the same Manner as *vivat Rex* is now with us.

15. *Illam osculantur manum*. The Poet describes here the ancient Manner of paying Court to the Great, especially to Kings. For

to kiss the Hand was a Piece of Respect shewn only to great Men, in token of Subjection. The Picture here drawn by *Phædrus*, is not unlike to that of *Tacitus*, in the third Book of his Annals: *Ceterum tempora illa, adeo infecta, adulatione sardida fuere, ut non modo primores civitatis, quibus claritudo sua obsequiis protegenda erat; sed omnes consulares, magna pars eorum qui prætura functi, multiq[ue] etiam pedarii senatores, certatim exsurerent, fædaque et nimia censerent. Memoriae proditur, Tiberium, quoties curia egredieretur, Græcis verbis in bunc modum eloqui solitum: O homines ad servitutem paratos!*

19. *Menander*. A celebrated comic Poet of Athens. It was he that invented and carried to Perfection what was called the new Comedy among the Ancients. *Quintilian* gives his Character at large, and with those Commendations which he so justly deserved. He wrote one hundred and eight Comedies, of which there now only remain a few scattered Fragments. We may form some Notion of his Genius and Manner from *Terence*, whose Comedies are for the most part a Translation from him.

27. *Mutatus statim*. The rest of this Fable is wanting, nor does it seem possible to supply it. But if the Part of it which is

now

quidam ille cinædus erat; Quinam cinædus ille in conspectu meo
vixire in conspectu meo? Audet venire? Respondetunt proximi:
Præsumi responderunt, hic
est Menander scriptor. Hic est Menander scriptor. Mutatus statim
Statim statim, compel- Compellat hominem blandus, dextramque accipit.
lat hominem blandus, accipit, ne dextram.

N O T E S.

How lost, had any Relation to what is said in the last Verse of the Prologue, as there is Reason to think it trash, we are to suppose

that some Conversation happened, in which one of those ill-natur'd Censurers objected to Menander, that he came far short of the Merit

F A B. II.

VIATORES et LATRO.

O R D O.

Duo expediti carpebant pariter viam, alter imbellis, at alter promptus manu. Latro occurrit illis, et intentans necem, poposcit aurum. Audax irruens confessum, repellit vim vi, occupat eum in- cinctum ferto, et vindicavit sese forti dextera. Latrone occiso, timidus adcurrit comes, stringitque gladium, dein, rejecta penula, cedo, inquit, illum, jam curabo sentiat, Quos adtentarit. Tunc qui depugnaverat.

*D*UO expediti pariter carpebant viam; Alter imbellis, at alter promptus manu. Occurrit illis latro, et intentans necem, Poposcit aurum. Audax irruens confessum. Repellit vim vi, ferra incutum occupat, Et vindicavit sese forti dexterâ. Latrone occiso, timidus adcurrit comes, Stringitque gladium, dein, rejecta penula, Cedo, inquit, illum, jam curabo sentiat, Quos adtentarit. Tunc qui depugnaverat. Vellem istis verbis faltem adjuvisses modo, Constantior fuisset, vera existimans. Nunc conde ferrum, & linguam pariter fuisse, Ut possis alios ignorantes fallere.

Ego,

forte, et pariter linguam fuisse, ut possis fallere alicet ignorantes.

N O T E S.

The Beginning of this Fable, in like Manner as the latter Part of the last, is lost. I have in both Cases made use of the common Supplements that are found in the greater Number of Editions, because they are almost in every body's Hand; though I am far from being pleased with them, or thinking they let us into the Design of the Poet. This appears in the foregoing Fable

from what I have there said. As to that now before us, we find several Things referred to in the remaining Part, that are not so much as mentioned in the Supplement. But *Bauman*, in his accurate Edition, gives an Introduction, wherein he endeavours to obviate all these Difficulties, and has succeeded so well, that I can't forbear presenting it to the Reader.

Int.

salute him. What effeminate Man is this, says he, who presumes to come into my Presence? Those who stood next him whispered, that it was the Poet Menander. Upon which immediately changing his Tone, he saluted him with an Air of Kindness, and took him by the Hand.

NOTE S.

Merit of *Eupolis*, *Catinus*, *Aristophanes*, valuable in his Plays, was entirely stolen and the other Writers of the old Comedy; from them. and perhaps told him, that what was most

FABLE II.

The TRAVELLERS and HIGHWAYMAN.

TWO Travellers equipt for a Journey, took their Way together, the one cowardly and timorous, the other brave and ready to defend himself when attack'd. A Robber met them by the Way, and demanded their Money, threatening them with Death if they refused. The Traveller who had most Resolution, immediately closed in with him, repelled his Assault, and thrust him thorow ere he was aware: Thus extricating himself from the Danger, by his Firmness and Bravery. No sooner was the Robber slain, than his cowardly Companion runs up, draws his Sword, and throwing his Cloke behind him: Let me, says he, encounter with him, I'll teach him to know whom he sets upon next. Upon which he who had fought so bravely, told him, I wish you had seconded me, had it been only with such like Words, in the late Struggle, I should have look'd upon them as a real Effect of your Valour, and they would have added greatly to my Courage. Now put up our Sword, and suppress these vain Boastings, that you may deceive others by them, who

NOTE S.

*Itet per sylvas forte cum fecerint duc,
Quid si latrones, inquit unus, advolet,
Et nos infesto imbelles ferro invaderent?
No timas, inquit alter, bac ego manu
Latrones quosque qua sefoces repuli,
Iter securum solus praefarem tibi,
Et tu virtutis effes spectator mea.
Dum pergunt, subitus ex insidie exfilit
Mucronis strido latro. Qui jacaverat*

*Verbis virtutem, socium deserens fugit;
Et pugnae eventum spectans, restituit procula
Alter ruentis in se susinet impetum,
Et vindicavit se se forti dextera.*

“ Two Travellers chancing to take their Way through the Woods: What, says one of them, if Robbers should suddenly come upon us, and attack us, defenceless with pointed Steel? Fear not, replies

Ego, qui expertus sum
quantis viribus fugias,
sive quod non sit creden-
dum tibi virtuti.

Hæc narratio debet ad-
figiari illi, qui eis fortis
re secundâ, vero fugax re dubia.

Ego, qui sum expertus quantis fugias viribus, 19
Scio, quod virtuti non sit credendum tuæ.

Illi adsignari debet haec narratio,
Qui re secunda fortis est, dubia fugax.

NOTE S.

“ the other ; this Right Hand, which has
“ so often repell'd the Assults of the most
“ daring Robbers, shall secure you a quiet
“ unmolested Journey, and leave you an
“ Admirer of my unexampled Bravery.
“ As they are in this Manner jogging on,
“ a Robber suddenly starts from his lurk-
“ ing Place, with a drawn Sword. He
“ who had boasted so extravagantly, imme-

“ diately took Refuge in his Heels, aban-
“ doning his Companion, and standing at
“ a considerable Distance, where secure he
“ might behold the Event of the Combat.
“ The other boldly sustain'd the Assult of
“ the daring Invader, and extricated him-
“ self from the Danger by his Firmness
“ and Bravery.”

9. *Cedo inquit illum.* This Word is used

F A B. III.

CALVUS et MUSCA.

ORDO.

*Musca momordit nudatum caput
cum caput hominis calvi,
quam ille captans oppri-
mere, duxit sibi alapam
gravem. Tum illa irri-
dens, ait: vultu scisci
parvum parvum vulturis
morte: quid facies tibi,
qui addideris contumeliam
injuriam? Respondit; re-
des facile in gratiam me-
cum, quia scio non fuisse
mentem laedendi. Sed op-
tim vel maiore incommode
laedare, animal improbum
contumeliam generis, que de-
litteris bibere saepissime
buzare.*

*Hoc argumentum dicitur veniam magis dari ei qui peccat causa, quam illi qui est nocens consilie.
Judico illum esse dignum quavis poenam dignum judico.*

NOTE S.

5. *Injurie addideris contumeliam.* See before observes, that this is what Grammarians call *impudicitia*, and that in the natural Order of the Words, it ought to have been

Contumeliam eam qui dederis injuriam.

For the Injury he had done consisted in giving himself a Blow, and the Reproach lay in his being bald ; for that it was so accounted of among the Romans we learn from Sæciliæ, who in his Life of *Titus Flavius Domitianus*, Chap. 18. says, *Calvitio ita offendebatur, ut in contumeliam suam traheret, si eum adiiceret, vel jargis obiecteretur.*

7. *Nec fuisse mentem laedendi.* We ought in Reason to measure Affrights by the In-

tentions of those who give them ; for where they are not design'd, a Man may be called impertinent or rude, but not affronting. But when what is said or done is the Effect of mere Chance, without any such Purpose, or perhaps with a quite contrary one, we are easily, in that Case, persuaded to overlook the seeming Injury.

11. *Hoc argumentum.* This Reading, which is taken from the Text of *Burman*, gives a good Sense enough to the Passage, and at the same Time a Moral that answers very well to the Turn of the Fable. *Guardius*, who wanted if possible to retain argumento, and preserve quamvis in the last Line, presents the whole Passage thus :

who are Strangers to your wretched Cowardice; as for me, who saw with what Speed you made off from the Danger, I am sensible how little we can depend on your pretended Valour.

This Story may properly be applied to those, who when there is no Danger make a great Shew of Courage, but in Times of Hazard, take Refuge in Flight.

N O T E S.

in the same Sense by Terence in his *Andrian*, Act. IV. Sc. 4. *Cedo cujum puerum hic ap-peuisisti.* Where *Donatus* has the following Remark. *Cedo idem significat, quod die, et da mibi, et est dictum cum quadam fiducia, et contemptu ejus cum quo sermo est.* This Observation shews with what Propriety the Word is used here.

17. *Illi adfignari debet.* *Pbædrus* is, for the most part, extremely just in the Application of his Fables; and what renders them yet more useful, they are calculated to reprehend those Vices which are common in Life, and apt to grow upon us, if not timely check'd. This appears from the present Fable.

F A B L E III.

The BALD MAN and the FLY.

A Fly bit the naked Head of a bald Man, which he endeavouring to crush, gave himself a violent Blow. The Fly highly delighted, rally'd him in these Terms. " You wanted to revenge the Puncture of a little Insect by its Death; what Punishment will you inflict upon yourself, who have added an Affront to the Mischief you have done? The Man answered, I can easily be reconciled to myself, because I am conscious there was no Intention to do Harm; but as for you, teasing contemptible Insect, who takest Pleasure in sucking human Blood, I could wish to be your Destruction, even at the Expence of a heavier Stroke."

This Fable teaches us, that we ought sooner to excuse the Faults of those who err through Mistake, than of those who transgress with Design; for I am of Opinion, that no Punishment can be too severe for these latter.

N O T E S.

Hoc argumento veniam tam dari docet,
Qui casu peccat, quam qui censilio est nocens,
Illum esse quonvis pena dignum judico.

But according to this Emendation, the Sentence itself would be false, and such as no Mortal ever yet took it into his Head to maintain; that we are to forgive, not only those who offend without Design, but those also who maliciously affront us. The other Reading therefore is by much to be prefer'd; and teaches us, that in revenging an Injury we ought to consult Reason. Our best Friends may be sometimes guilty of Errors, and it would be hurting ourselves, not to make some Allowances. No Body has handled this Subject better than *Horace* in the third Satire of his first Book. We have there an excellent System of Rules how to behave ourselves, in all those different Occurrences in which our Friends may chance

to displease us. Where the Thing indeed was design'd, there seems to be no Excuse, nor does *Pbædrus* seem to think us bound to keep any Measures. But even here there is, in my Judgment, a certain Moderation and Temper to be observed. It often happens, that by carrying our Revenge too far, we bring Disasters upon ourselves. It would perhaps, in most Cases, be prudent Conduct to neglect and despise Impertinence or Rudeness; and content ourselves with barely shunning any further Familiarity with one, who could deviate so openly from the Rules of Society. I don't mean by this, that we should tamely suffer ourselves to be insulted. Self-Defence warrants us to repel open Abuse, but in trivial Matters, it is enough to show our Contempt of them, and put it out of the Person's Power to injure us again in that Manner.

F A B. IV.
HOMO et ASINUS.

O R D O.

Quam quisque, iuxta la-
set terras sancto Herculi,
cui debet votum pro sua
salute, posset reliquias hor-
dei prii aselli. Quas ille
adspersus, locutus est sic:
libenter prostrus adspersus
cum cibis, si ille ju-
gularis fuit, qui est ca-
ritatis illa.

Deteritas respectu tra-
bissim fabulae, super vitiori-
latus periculum. Sed
dicas, illi qui rapuere di-
vitias, habent eas. Age-
dam, numeras illas, qui
depresi perierint: reperies
tunc punitoram esse majorem.

Temeritas est bona pascis, sed est mala multis.

QUIDAM immolasset verrem quum sancto
Herculi,
Cui pro salute votum debebat suum,
Asello jussit reliquias ponere hordei.
Quas adspersus ille, sic locutus est:
Tuum libenter prostrus adpetem cibum, 5
Nisi, qui nutritus illo est, jugulatus foret.

Hujus respectu fabulae deteritus,
Periculum semper vitavi lucrum.
Sed dicas, qui rapuere divitias, habent.
Numeremus, agendum, qui depresi perierint: 10
Majorem turbam punitorum reperies.
Paucis temeritas est bono, multis malo.

Temeritas est bona pascis, sed est mala multis.

N O T E S.

5. *Sacerdos Herculi.* *Sacerdos* is not here a superfluous Word to fill up the Verse, as some pretend, nor to be changed into *Sacer*, as other seem rather to think. *Sacerdos* was an Epithet that was often given by the Ancients to *Hercules*. *Cicero pro Sexto*, Cap. 63. *Negare bene punitam si in illo sacrificium* *Herculem* *confiditam videbis*. There is also an Inscription upon an ancient Marble, that runs thus:

HERCULI. SANTO. SAC.

P. POMPONIUS. NOCTVS.

VOTVM. SOL.

He was moreover frequently address'd under the Title of *Sacerdos Pater*, as is evident from *Varr.* So *Propertius* too, addressing *Hercules*, writes thus:

Sacerdos pater, scilicet, cui jam favet aspera
fata:

Sacerdos natus libro dexter adesse mes.

7. *Hujus respectu fabulae.* *Respectus* signifies properly Regard, Veneration; and in this Sense we find it commonly used by *Loy.* Thus Lib. 35. *Religionum maxime* *respectus* *civitatem movit, et virtutem noper* *in bello, et in vilitria justitiam benignitatemque* *expertas.* And again, Lib. 39. *Sin aliquis respectus est mei, ut socii aliqui dimicent regis, deprecor te me tamquam injuria dignum judicetis.* But here it is taken for Consideration, and Reflection upon; which is a Meaning we find several Times affix'd to it in the best Writers. So *Ovid. I. Trist.* El. 3.

Et voluisse mori —

Respectuque taliter hoc potuisse me.

8. *Periculum semper.* *Periculum* *lucrum*, unjust Gain, which is always dangerous, because we are liable to be detected and punished. Hence the Advice of *Hesiod*;

Beware

F A B. V.

SCURRA et RUSTICUS.

O R D O.

Alertales scilicet labi
pro favore, et domi sua
pro iudicio sui erroris, so-

PRAVO favore labi mortales solent,
Et, pro iudicio dum stant erroris sui,
Ad poenitendum rebus manifestis agi.

N O T E S.

1. *Pro favore.* 'Tis certain that the Bulk of Mankind are govern'd in their Judg-

ments by Prejudice, Inclination, or Caprice; nor will a wise Man give himself much

Trouble

F A B L E IV.

The Man and the Ass.

A Man who had sacrificed a young Bear to the God Hercules, to acquit himself of a Vow that he had made for the Preservation of his Health, ordered the Remains of the Barley to be thrown to his Ass; which he refusing to touch, spoke in this Manner. “I would gladly accept of your Barley for my Food, but that such as it is employed to nourish, are doom'd to have their Throats cut.”

Warned by the Example of this Fable, I have always been careful to shun the Gain that exposes to Hazard. But you will tell me perhaps, that they who have accumulated Riches by Rapine and Plunder, continue in the quiet Possession of them. Let us enumerate only the Examples of those who have been detected and brought to Justice; it will soon appear that they are by far the greater Number.

Indiscretion may succeed with a few, but it proves the Ruin of much the greater Part.

N O T E S.

Beware of unjust Gain, for the Reward of Baseness ends always in real Loss. It is but very seldom that they who live by Rapine and Plunder, escape Vengeance; however they may succeed for a Time, yet the Resentment of the oppressed commonly gets the better at last. For when no REGARD is had to Complaints and Murmurs, they are obliged to have Recourse to Force; the Consequence of which is, for the most part, the Ruin of those who compell'd to such violent Means of obtaining Justice.

9. *Sed dicas; &c.* We have observed before, that what Phædrus calls *lucrum periculorum* was that got by Rapine and Extortion; and this I think is farther confirmed by what the Poet says here, that those who amass Wealth by this Means, continue notwithstanding in the quiet Possession of it.

This, replies he, is a vulgar Mistake; for upon Examination it will be found, that the Number of those who are detected and punished for their Frauds, is much greater than of those who escape. Nor is this a mere Assertion of the Poet's, the History of past Ages, and the Experience of the present confirms it.

12. *Pax est temeritas est bono.* This Observation agrees exactly with what Polybius says in his fourth Book. *Ego id verum esse existimo, quod dici solet, temeritatem sapientiis homines ad infamiam, et nibilam adducere.* Sometimes it may perhaps succeed; but the Instances of it are very rare. Discretion and Prudence, though now and then they meet with Obstacles, are yet the surest Way whereby to gain a Character and Fame.

F A B L E V.

The Buffoon and the Countryman.

MEN often err in their Judgments through Prejudice; and while they stand up obstinately in Defence of their partial Nations, are sometimes forced to recant by the undeniable Evidence of Things.

N O T E S.

Trouble to gain their Approbation. Seneca, in his 28 Ep. says excellently on this Head:—

Numquam volui placere populo; nam quæ ego scio non probat populus; quod probat populus.

Quidam dives factus
ludos nobiles, invitavit
cunctis prepositis præmio, ut
quisque ostenderet novitatem
quam pugna. Artifices vene-
re ad certazim ludis. In-
ter quos scurra, ex urbano
salo dixit se habere genitum
spectaculi, quod ex quo
sciret prælatum in theatro.
Rursum dispersus concitat
civitatem: loca psals ante
vocas, nunc deficiunt tur-
bam. Vero pugnare scur-
ra confitit scelus in scena,
fure adparata, et nullis
adjectibus, ipsæ exspectatio
fecit fletum. Ille re-
pente decessit caput in si-
num, et sic est ixitus sua
voce vocem porcelli, ut
audidores considerent ut
porcellum subiisse pal-
lio, et juberent illum exer-
ci. Quæ facit, finaliter ut
nullum est repertum, carent
cum suis ludibus, proficisci reguntur maximo plausu.

Facturus ludos quidam dives nobiles,
Proposito cunctos invitavit præmio,
Quam quisque posset, ut novitatem ostenderet. 5
Venere artifices laudis ad certamina.
Quos inter Scurra, notus urbano sale,
Habere dixit se genus spectaculi,
Quod in theatro numquam prolatum foret. 10
Dispersus rumor civitatem concitat:
Paullo ante vacua turbam deficiunt loca;
In scena vero postquam solus constitit,
Sine adparatu, nullis adjutoribus,
Silentium ipsa fecit exspectatio. 15
Ille in sinum repente demisit caput,
Et sic porcelli vocem est imitatus suâ,
Verum ut subesse pallio contendenter,
Et exuti juberent. Quo facto, simul
Nihil est repertum, multis onerant laudibus, 20
Hominemque plausu prosequuntur maximo.
Hoc

N O T E S.

ego resic. Quis enim placere posset, cui non pla-
cat virtus? Malis artibus popularis favor ac-
quiritur. Similom te illis facias eportet, alio-
“ quia non probaret. I never made it my
“ Study to please the Multitude; for what I
“ know to be right, seldom hits their Taste,
“ and what they seem to be taken with,
“ is not agreeable to myself. Who can hope
“ to please them, whom even Virtue cannot
“ please? Popular Favour is often acquired
“ by the basest Means. You must be like
“ them, before you can expect to gain their
“ Applause.”

3. *Rebus inconfessis.* By the undeniable Evidence of Things. This is meant to express a Conviction, attended with some Degree of Remorse and Shame. For when we obstinately stand up for an Opinion, and plain Truth obliges us to recant, we are commonly out of Countenance for our Error. Thus in the Example here adduced; the People who were prejudiced in Favour of the Buffoon, and strongly possest'd with a Notion that it was impossible to excell him in his Art, could not have been any way per-
suaded to believe that the Countryman imi-
tated better the squeaking of a Pig, unless by actually producing one from under his Cloak, he had, by the undeniable Evidence

of Fact, made them sensible of their Error.

4. *Facturus ludos quidam dives.* Besides the Shows and Games that were exhibited by the Magistrates in their Offices, to gain the Favour of the People, it was usual also for private Men, on many Occasions, to do the same. As at the Funeral of a Friend, or when they wanted to ingratiate themselves with the Multitude, and rise to Pre-
ferment in the State. The publick Sports or Shows at Rome, are commonly rank'd under two Heads, the *Ludi Circenses*, and *Ludi Scenici*. The Circensian Plays included not only those exhibited in the Circo's, but also extended to such as were perform'd in the Amphitheatres; so that under this Head we comprehend the *Pentathlum*, the Chariot Races, the *Ludus Trojæ*, Shows of wild Beasts, Combats of the Gladiators, and the *Naumachia*. The *Ludi Scenici*, or Stage-
Plays, are commonly divided into four Species; Satire, Mimick, Tragedy, and Comedy. It is an Entertainment in this last Way that *Phædrus* here speaks of.

8. *Scurra.* A Buffoon, one who by his Talent of Raillery could raise Mirth in a Company. Great Men had always one of these at their Tables, to divert the Guests. Horace gives an admirable Description of the

Manner

A rich Man designing once to entertain the People with magnificent Shows, invited all, by the Promise of a certain Reward, to come and produce any new Piece of Ingenuity they might have discovered. All the most celebrated Performers were present at this Dispute for Superiority; among whom a Buffoon, noted for his Talent of smart Raillery, boasted that he could exhibit a new kind of Entertainment, such as had never yet been produced in the Theatre. This Rumour spreading, brings together the whole City; and the Places a little before quite thin of People, can't now hold the Multitudes. As soon as he appear'd by himself on the Stage, without any Apparatus, or attending Prompters, the great Expectations he raised, produced an universal Silence; when all of a sudden hiding his Head in his Bosom, he so naturally imitated the squeaking of a Pig, that the People were persuaded he had one concealed under his Cloak, and order'd him to be search'd; but when upon Examination nothing like it could be found, they loaded him with Praises, and join'd together in honouring him with the most extra-

N O T E S.

Manner of these Buffoons, in comparing a Flatterer to them:

*Alter in obscurum plus aequo pronus, et imi-
deris orationis, sic nutum divitis borret,
Sic iterat voces, et verba cadentia tollit;
Ut puerum saevo credas dictata magistro
Reddere, vel partes minima tractare secun-
das.*

" The one carries his Complaisance to Excess, and, like the Buffoons of the lowest Couch, is so attentive to every Nod of his Patron, repeats his Words with so much Affectation, and so eagerly catches every Thing he says, that one might take him for a young Boy repeating a Lesson after his Master; or one, who having an inferior Part in a Play, endeavours all he can to set off the principal Actor."

10. *Theatro.* The Theatre was that in which the Scenical Sports were exhibited. It was of a semicircular, or rather of a semilunar Form, and had a Partition running quite cross, from one Horn to the other. This they call'd the *Scena*. Just before the Scene was the Space where the *Pulpitum* stood, into which the Actors came from behind the Scenes to perform. This was called *Proscenium*. The middle Part had the Name of *Cavea* given to it, because considerably lower than other Parts; and *Arena*, because it used to be strown with Sand, to hinder the Performer from slip-

ping. In the Seats there was a threefold Distinction, according to the ordinary Division of the People into Senators, Knights, and Commons. The first Range, which belong'd to the Senators, was call'd *Orchestra*, ὄρχεστραι, because in that Part of the Grecian Theatres the Dances were perform'd; the second *Equestris*; and the other *Popularia*. I have been thus particular in describing the publick Shews, and the several Parts of the *Roman Theatre*, because as they frequently occur in Classic Authors, it is absolutely necessary to have some tolerable Notion of them.

14. *Nullis adjutoribus.* *Adjutor* was a Word originally used in Matters of Weight, such as the Management of State Affairs; where the chief Friends of Men in Power, and those who assisted them in their Councils and Determinations, were call'd *Adjutores Magistratum*, and *Principum*. It is thus that *Livy* often uses it for Embassadors. From hence it was transfeir'd to signify those who assisted Mimicks and Players upon the Stage. So *Quintil.* 11. 5. *Nunc vero scio id fieri opud Græcos, sed magis per Adjutores.* And *Sueton*, in his Book *de claris Grammaticis*. *Hic (speaking of Croftius) initio circa scenam versatus est, dum mimo graphos adjuvat.*

26. *Derisuri, non spectaturi, sedent.* He here gives an excellent Picture of a Multitude governed merely by their Passions, and the

Rusticus vidit hoc fieri; inquit, mehercule non vincet me: et statim professus est, se facturum idem meius postridie. Turba fit major. Favor jam tenet mentes; et sedent derisuri, non spectaturi. Uterque prodit. Scurra degrunnit prior, moverque plausus, et suscitat clamores. Tunc rusticus simulans se obtegere porcellum vestimentis, (quod scilicet faciebat, sed latens, quia competerant, nil in priore) vero pervellit aurem porcelli quem celaverat, et exprimit vocem naturæ cum dolore. Populus adclamat scurram imitatum fuisse vocem porcelli aucto similius, et cogit rusticum trudi foras. At ille profert ipsum porcellum e sinu, turpemque aperto pignore errorem probans; cogit rusticum trudi foras. En, hic declarat, quales sitis judices. At ille profert ipsum porcellum e sinu, probansque turpem errorem aperto pignore: En, inquit, hic declarat quales judices sitis.

Hoc vidit fieri Rusticus. Non mehercule Me vincet, inquit: & statim professus est, Idem facturum melius se postridie. Fit turba major. Jam favor mentes tenet, 25 Et derisuri, non spectaturi, sedent. Uterque prodit. Scurra degrunnit prior, Movetque plausus, & clamores suscitat. Tunc simulans se vestimentis Rusticus Porcellum obtegere, (quod faciebat scilicet, 30 Sed, in priore quia nil competerant, latens) Pervellit aurem vero, quem celaverat, Et cum dolore vocem naturæ exprimit. Adclamat populus, Scurram multo similius Imitatum, & cogit Rusticum trudi foras. 35 At ille profert ipsum porcellum e sinu, Turpemque aperto pignore errorem probans; En, hic declarat, quales sitis judices. En, hic declarat quales judices sitis.

N O T E S.

the first Impression. Cicero too has hit off their Character so happily, in his second Book *de Oratore*, that I cannot here forbear transcribing the Passage. *Plura enim multi homines judicant odio, aut amore, aut cupiditate, aut iracundia, aut dolore, aut letitia, aut spe, aut timore, aut errore, aut aliqua permotione mentis, quam veritate, aut prescripto, aut juris norma aliqua, aut judicii formula, aut legibus.*

30. *Quod faciebat, &c.* These to *latens* of the next Line, Bentley thinks ought to be included in a Parenthesis, as Freinsheimius had also done. Burman joins also in this Conjecture, and observes, that the Sense requires us to join together what immediately goes before and comes after the Parenthesis. *Simulans porcellum obtegere, pervellit aurem vero quem celaverat.* He moreover adds, that the whole may be very naturally explain'd in this Manner. Buffoons, and such others, whose Business it was to divert the People, before they came to what they intended principally for their Entertainment, were wont by a Thousand little antick Tricks and Gestures, to set them a laughing, and by that Means ingratiate themselves with them. The Countryman took the same Way, and pretended as if he had got a Pig concealed under his Garment. In

Fact it was so; but this sportive Way of feigning it, quite removed all Suspicion, the People never dreaming that had there been any thing real in it, he would have hinted at it in that Manner. Besides, as nothing had been found in searching the Buffoon, they believed it was the same with the Countryman. Having thus cunningly escaped Notice, he twitch'd the Ear of his conceal'd Pig, to make it squeak. *Latens* therefore must be join'd with *faciebat*, *quod faciebat, sed latens.* That is, cunningly deceiving them, insomuch that they had no Suspicion of the Fallacy. *Scilicet* is not here a Particle of Irony, but of Asseveration; *faciebat scilicet, id est, revero; non ut illi credabant per lusum et jocum.* So Terence, *Heat.* 2. 3. 117. *Scilicet facturum me esse.*

37. *Aperto pignore.* That is, *claro ac manifesto.* For *pignus* signifies an incontestable Proof; as in *Curtius*: *Nullum erga me benevolentiae pignus atque indicium omnissimis.*

41. *Suaves sunt argutiae.* The Poet here speaks with Judgment, and his good Sense is the more to be admired, as there is Reason to think he contradicted his natural Bias. For as this was the Way of Writing in which

extraordinary Applause. A Countryman, who was a Spectator of all this, told the People, that he would not yield to him in that Way ; nay, undertook that he would do the same in a much more natural Manner the next Day. The Crowd was considerably greater, and, already prejudiced in Favour of the Buffoon, attend with a Resolution to deride, rather than judge fairly. Both come out upon the Stage. The Buffoon grunts first, the Audience give a Thunder of Applause, and follow him with loud Acclamations. Upon which, the Countryman feigning that he conceal'd a real Pig under his Cloak (which in Fact he did, but unsuspected, because none had been found about the other) smartly twitch'd its Ear, and by the Pain he caused to it, forced it to send out its natural Cry. The People loudly exclaim, that the Buffoon's Imitation came much nearer to Nature, and commanded that the Countryman should be thrust off the Stage. But he producing the real Pig from under his Cloak, and proving their inexcusable Partiality by so convincing a Mark : " Let this, says he, be Witness, how fairly you judge between us."

N O T E S.

which he excell'd, he would probably be very fond of it, but not so as to let his Passion get the better of his Understanding. For he consider'd, that whatever Pleasure it might give himself, yet as others were not so strongly attach'd to it, too much might become tedious and disagreeable.

43. *Particula nomen victurum.* We find here *Phædrus* promising to his Writings a kind of Immortality, and indeed it was generally the Way of all great Poets. *Horace*, *Virgil*, and *Homer*, had done the same before ; nor have any one of them fail'd in their Expectations. A Poet who writes for Posterity, will have his Ideas raised, and endeavour to excell in Proportion to the Length of Time he flatters himself his Writings will last. Nor are we to censure this Humour, as favouring of Vanity. For some Genius's are so very much above the common Rate, that it is impossible for them not to be conscious of their Superiority. They must therefore both think and speak of themselves with a certain Dignity ; and it were ridiculous to circumscribe them by the same Rules that confine the common Race of Men. If the Liberty they take this Way is a Fault, it is a Fault of that kind : but few will pretend to censure, as Mr. *Pope* observes, speaking of the License

which these Writers sometimes take on other Occasions :

*Great Wits sometimes may gloriously offend,
And rise to Faults true Critics dare not mend.*

Essay on Criticism.

47. *Molesti validius, &c.* It was the Custom for Poets to recite their Works to their Friends, that by their Observations and Corrections, they might be enabled to polish and amend. Impertinent Poets were infinitely troublesome this Way. Their Compositions were for the most part long, heavy, and dull, yet they were constantly repeating them to all they were intimate with ; nay, sometimes the slightest Acquaintance was enough to expose a Man to be unmercifully teased this Way. This troublesome Set cannot be better described than they are by *Horace*, in the End of his Art of Poetry :

— *Certe furit, ac velut ursus,
Objetos caveæ valuit si frangere clatibros,
Indocetum doctumque fugat recitator acerbus.
Quem vero arripuit, tenet, occiditque le-
gendo,
Non missura cutem, nisi plena crucis, bi-
rudo.*

" One Thing is certain, that he is pos-
" sess'd, and, like a Bear who has broke
" thro' all the Bars and Bolts that secured

Y his

POETA ad PARTICULONEM.

O R D O.

*Multa superficii adhuc,
que possim loqui, et copio-
sa varietas rerum abru-
dit; sed argutiae tempe-
rate fave suaves; immo-
dicæ offendunt. Quare,
vir sanctissime, Particulo,
rare videtur mei char-
tis, dum pretium manebit
literis Leticiis, si non ad-
probas ingeñum, certe ad-
probabis brevitas, quæ tam
juxta debet commendari, quanto poëtae sunt validius molles.*

ADHUC supersunt multa, quæ possim loqui, 40
Et copiosa abundat rerum varietas ;
Sed temperatæ suaves sunt argutiae :
Immodicæ offendunt. Quare, vir sanctissime,
Particulo, chartis nomen victurum meis,
Latinis dum manebit pretium literis,
Si non ingenium, certe brevitatem adproba, 45
Quæ commendari tanto debet justius,
Quanto Poëtæ sunt molesti validius.
Quanto juxta debet commendari, quanto poëtae sunt validius molles.

N O T E S.

“ his Den, puts all he meets, learned and
“ unlearned, to Flight, by eternally recit-

“ ing his Verses. Whoever he can seize
“ upon, he is sure to hold him, and read
“ his

F A B. VI.

Duo CALVI.

O R D O.

*Cavus forte invexit
peccatum in trivio, ader-
etque defectus pilis accessit.
Ite, cia, profer hoc
quodcumque est lucri in
comune. Ille ostendit præ-
dam, et adjectit fidelis:
Virtus spernum favit;
sed fato invido, irrenatus,
et aixi, carbonem pro thesauro.*

Hæc querela carverit huic quem spes delufit.

INVENIT Calvus forte in trivio peccatum,

Accessit alter, æque defectus pilis :
Eia, inquit, in commune, quodcumque est lucri.
Ostendit ille prædam, & adjecit simul :
Superum voluntas favit; sed, fato invido,
Carbonem, ut ajunt, pro thesauro invenimus.
Quem spes delufit, huic querela convenit.

5

N O T E S.

1. *Cavus, et quidam defectus pilis.* That
is, by an elegant Periphrasis, *dar caloi.*

Ibid. *In trivio.* Among cross Ways, in
a Place where three Ways met. Here put
for on the publick Road.

3. *In exarce.* A Form used in Cases
where two walking together chanced to find
any Thing, and were equally entitled to
share it.

5. *Spernum volutas favit.* Such was the
Notion of these Times, they ascribed Chan-
ces of this Kind to the immediate Good-
will of the Gods. *Hieron. ad Levit.* *Multi
sunt peccata patens esse, si alienari, quid ince-*

ccunt, teneant, et dicunt, Ditat mibi dedit.

6. *Carbonem pro thesauro.* This was a
proverbial Way of speaking in Use, when
one who had great Expectations was disap-
pointed, and found all end in a Trifle. *Na-
tum;* says Schefferus, *ex superstitione vulgi
videtur, cui perfaustum, nisi obseruentur om-
nia in thesauris effedicndis, quæ observanda
præcipiunt qui peritiam bujus artis habent,
argentum omnum dispargere, illiusque loco re-
tus relinqui carbones; a dracone credo, cuius
antea meminimus.*

7. *Quem spes delufit.* *Delufit* is here a
Word of great Force. It implies, that the

Ex-

The POET to PARTICULO.

THERE yet remain a great many Things for me to say, so copious a Variety of Matter offers from all Sides; but these little Recitals, when well timed, and told with Moderation, are agreeable; on the contrary, if carried too far, they disgust. For which Reason, worthy *Particulo*, a Name that will live in my Writings, as long as Learning and the Roman Tongue are held in Esteem; if you are not pleased with my particular Turn and Manner, yet at least commend my Brevity, which has so much the juster Claim to your Approbation, as Poets are for the most part impertinently troublesome by their tedious Recitals.

N O T E S.

“ him to Death; like a Leath, that once | “ ready to burst with Blood.”
“ fastened, sticks close to the Skin, till |

F A B L E VI.

Two BALD MEN.

A Bald Man chanced to find a Comb upon the publick Way. One equally destitute of Hair came up, and claim'd his equal Share. The first immedately produced the Booty, and withal added: “ The Gods, 'tis plain, favour us, but envious Fate has made us find “ (as the Proverb is) a Coal instead of a Treasure.”

The Complaint of this Fable suits the Man who has been disappointed in his Hopes.

N O T E S.

Expectations are before-hand raised very high, that the Disappointment may shock the more. For Men are said to be *deluded*, who imagine themselves in a Manner sure of their point, and are eagerly gaping after the hop'd-for Prize. 'Tis in this Sense that Horace uses it, in the fifth Satire of his second Book:

Plerumque recetas

Scriba ex quinqueviro corvum deludit bian-

“ For it often happens, that an old No-
“ tary, practised in all the little Tricks of
“ inferior Courts and Offices, disappoints

“ the gaping Crow.” Petronius too, in much the same Manner, with great Elegance:

Ait ubi figerunt. elusam gaudia mentem,
Veraque forma redit, animus quod perdidit

opat,

Atque in præterita se totus imagine versat.
“ But when these fanciful Joys slip away
“ from the deluded Mind, and Things ap-
“ pear in their true Shapes; the Soul
“ would fain recall what it has lost, and
“ wholly immerses itself in the pleasing
“ Image.”

F A B. VII.

PRINCEPS *Tibicen.*

Q R D O.

*Ubi eximus vates, capti
terrâ frivâ, adripuit
fibi insolentem fiduciam,
pâla levitas facile dâgitur
ad derisum.*

Tibicen quidam nomine Princeps, fuit: paulo senior, filius enim dñe operari Bathyllo in scena. Is forte latit (nisi sensu metu
guibus) cœcidit recipiens gravi cofa, dum pegma rapitur, et fregit fâ
fram tibiam, quam malu
isse perdere dicas dextras
uidas. Sublatus inter
natus, et genitus malum,
regettur dñm. Aliq[ue]
metu traxisse dñm ca
ratio erit ad sarcinam.
Interea gressu spectatorum,
ut nra sp[iritu]lepidum, Princeps
cœpit desiderari, cujas
facibus vigor saltantis
slibat excitari. Quidam
erat festu[m] acbiles ludos,
et Princeps incipiebat tunc
ingredier. Adducit cum
præi ac precibus, ut tan
tem de offidere se ipso
die ludorum. Qui simul advenit, rumor de tibicine

*die ludorum. Qui simul advenit, rumor fremit in theatro de tibicine: quidam adfirmant illum
zoriz esse, quidam proditum fice mera in conspectu.*

N O T E S.

4. Princeps. Rigaltius conjectures, that under this Name Phædrus hints at the ambitious Designs of Sejanus, whose Behaviour plainly spoke him to aspire at Royalty. In Confirmation of this, he quotes a Passage from an old Commentator on Juvenal, Sat. 10. Sejanus fuit Tiberis usque ad eca
rus criticus, ut ribil esset, quod ei a Tiberis
patenti regnaret; usque ad eam de eis co
gizaverit securus, ut dijpsit is conjuratum
fciis, ecclis Tiberis ifse regnaret. What
ever may be in this, 'tis certain, that by Princeps he understands a real Person of that Name, who was a celebrated Player upon the Flute. This appears not only from the whole Tenor of the Story, but also from that Verse,

Letere inutris Roma salvo Princeps,

which though meant of the Emperor, the Flute-player, by a sottish Vanity, because his Name was Princeps, applied to himself. Proper Names of this kind were very common at Rome, such as *Rex*, *Regulus*, *Tyranno*, *Tyrannus*, *Creon*, &c.

Ibid. Paulo nctior. Before we proceed any farther in explaining this Fable, it may be proper to enquire why Phædrus seems here to contradict his own Resolution. He tells us, in what may be call'd the Epilogue to the Fable of the Buffoon and the Countryman, that though he had still a great many more of the same Kind, yet he desisted out of Fear that his Recitals might become tedious and unpleasant. How comes it then that we find him here entering upon a long Narration? "Burman is, I think,

the

UBI vanus animus, aurâ captus frivolâ,

Adripuit insolentem sibi fiduciam,

Facile ad derisum stulta levitas ducitur.

Princeps Tibicen notior paullo fuit,

Operam Bathyllo solitus in scena dare.

Is forte ludis (non satis memini quibus)

Dum pegma rapitur, concidit casu gravi

Nec opinans, et sinistram fregit tibiam,

Duas quum dextras maluisset perdere.

Inter manus sublatus, & multum gemens 10

Domum refertur. Aliquot menses transeunt,

Ad sanitatem dum venit curatio.

Ut spectatorum mos est, & lepidum genus,

Desiderari cœpit, cujus flatibus

Solebat excitari saltantis vigor.

Erat facturus ludos quidam nobiles;

Et incipiebat Princeps ingredier. Eum

Adducit pretio, precibus, ut tantummodo

Ipso ludorum ostenderet sese die.

Qui simul advenit, rumor de tibicine 20

Fremit in theatro: quidam adfirmant mortuum,

Quidam in conspectu proditum sine morâ.

Aulæo

die ludorum. Qui simul advenit, rumor fremit in theatro de tibicine: quidam adfirmant illum

zoriz esse, quidam proditum fice mera in conspectu.

Ibid. Paulo nctior. Before we proceed any farther in explaining this Fable, it may be proper to enquire why Phædrus seems here to contradict his own Resolution. He tells us, in what may be call'd the Epilogue to the Fable of the Buffoon and the Countryman, that though he had still a great many more of the same Kind, yet he desisted out of Fear that his Recitals might become tedious and unpleasant. How comes it then that we find him here entering upon a long Narration? "Burman is, I think,

F A B L E VII.

PRINCEPS *a Player on the Flute.*

WHEN a weak Mind caught by frivolous Applause, gives way to insolent Presumption, so foolish a Vanity naturally exposes it to Ridicule.

One *Princeps*, a Player on the Flute, who was pretty well known to the People, by being always employ'd to play when *Bathyllus* was on the Stage, at the Representation of some Sports, (I don't remember which) as they were moving off some Machine, chanced by his Inadvertence to have an unlucky Fall, by which he broke his left Leg, when he could much rather have dispensed with two right ones. He was taken up by some that stood by, and groaning dismally, they carried him to his own House. It was some Months before the Cure was so far perfected as to have him in perfect Health. Mean time the Spectators, who are commonly a gay Tribe, and fond of Diversion, began to miss a Man whose Musick added Vigour and Grace to the Motions of the Dancer. It happened much about the same Time, that a Nobleman design'd to entertain the People with magnificent Shows, and *Princeps* was now beginning to walk abroad. Partly by Entreaties, and partly by a handsome Present, he prevail'd with him so far, as only to show himself in the Theatre on the Day of these publick Sports. When the Day actually arrived, a confused Murmur ran through the Theatre concerning the Flute-Player. Some affirm'd that he was dead, others that he would appear upon the Stage that very Day. The Curtain falls,

N O T E S.

the only one of all the Commentators that takes Notice of this. He observes, that it was our Poet's Custom to recite these Fables at the Tables of his rich Patrons, as here of *Particulus*, and that after repeating the above Fable of the Buffoon and Countryman, *Particulus*, and the Guests who were delighted with it, asked him to repeat some more, *Phædrus*, to avoid becoming tedious, declined it; but they still urging, he introduced this one with these Words:

Adhuc superfari multa quæ pessim loqui.

By this Means preparing the Way to a pretty long Narration. The Fable of the two bald Men, he thinks, is placed wrong, and that it should rather come in somewhere afterwards.

5 *Bathyllus*. This *Bathyllus* was the Freed-Man of *Macenas*, and a celebrated

Performer in Pantomime Entertainments. *Princeps* seems to have been his favourite Musician, whom he always chose to play while he was performing.

6. *Pegma*. The Interpreter for the Dauphin seems to take it for an artificial kind of Machine, in which they were wont to place Statues, and other Things used in adorning the Theatre. *Lipsius* describes it somewhat differently. *Macchina artificiosa, pro diversitate argumenti adornata, in qua vel in sublime attollere, vel e sublimi in praecipitate dare, ac velut detumescente terra absumere, scelbant five homines, five res, quas effe libitum.*

9. *Duas cum dextris*. There is in the Original a Play upon Words, which cannot possibly be imitated in the Translation, and arises from this, that *tibia* in the Latin Language

Aules missæ, tonitribus
 devolutis, dñi sive locati
 translatio more. Tunc
 chorus, et vox ecclasticæ
 impensis: Tibicini relæti,
 cœpi cantici, hoc fuit fer-
 tentia: Roma incolimis
 lætare, Principe salvo.
 Confarre fuit in plax-
 fas; jactant basia. Tibi-
 ce fuit fætæs fuis
 gratulari sibi redito. Or-
 do epoche intelligit bal-
 tan errare ejus; jabet-
 que curitatem reperi maga-
 niz. Ibid iteratur. Ho-
 mo mens preferat se to-
 totum in pulpito: Ejus in-
 latus plaudit. Pepulat
 existens basi regare co-
 rram. Ut vero re-
 citat ecclasticæ, Princeps
 ligato cruce, vero
 fascia, niveisque tunicis, diam niveis calceis, superbicus
 brevi divinae denuo est protrusus ad
 foras ab inuicta.

N O T E S.

Language signifies not only the Leg, but also a Flute. *Princeps*, by the Fall, had broke his Left Leg, *sinistræ tibiam*. And the Flutes used upon the Stage were also divided into Right and Left-handed, *Tibias dextræ et sinistæ*. In the first Case therefore, when he says, *figit sinistræ tibiam*, he means his Leg; but when he says, *ma-
tibus perdere deas dexteræ*, this we are to understand of the right-handed Flutes used upon the Stage; it being of less Consequence

to him to lose two of these, than to break his Leg. The Reader, if he would comprehend this more fully, may consult the Commentators on the Titles of Terence's Plays.

23. *Aules missæ*. For it was the Custom at Rome, when the Play began, to let the Curtain fall down upon the Stage, whereas the Practice now is to draw it up.

Ibid. *Devictis tonitribus*. Viz. *Claudi-
anis*; for so they were call'd, because first

con-

F. A. B. VIII. *Occasio Depicta.*

O R D O.

Homo calvus penders in
 novacula, corse volviri,
 fratre cœpisse, corpore ex-
 do, gressu scopari. te-
 nere: sed Jupiter ipse non
 posse retrocedere cum se-
 sed elaperatur; significat bre-
 veni occasione rorata.

Antiqui facere talen-
 effigies scapulæ, re segris mora impediti effici.

CURSU volucrī, pendens in novaçula,
 Calvus, comosâ fronte, nudo corpore,
 Quem si occupâris, teneas: elapsum semel
 Non ipse possit Jupiter reprehendere;
 Occasionem rerum significat brevem.
 Effectus impediret ne segris mora,
 Finxere antiqui talen effigiem temporis.

5

N O T E S.

This is not properly a Fable, but a Description of Opportunity; and answers pretty

exactly to the common Saying, That Opportu-
 nity once lost, cannot be regain'd.

i. Pendens

falls, Thunder rolls, and the Gods are introduced and converse in the usual Form; when the Chorus, and a Song usually sung on these Occasions, deceived the unhappy *Princeps*. The Words were these. *Rejoice Rome, and be secure, because your Prince is well.* The Theatre rings with loud Acclamations, every one striving to testify his Respect for the *Emperor*, whom these Words concern'd. The silly Flute-Player imagined that his Friends were congratulating him on his Return to the Stage. The Knights perceived in a Moment the ridiculous Mistake, and with loud Peals of Laughter demand the Song once more. The Musicians obey, when *Princeps* still persisting in his Error, prostrates himself upon the Stage. The Knights highly delighted with the Joke, applaud strongly. The People fancied that he demanded a Crown, the Reward of those who gain'd the Prize in these publick Games. But how soon the Joke came to be known over all the Benches, *Princeps*, whose Leg was bound round with a white Fillet, whose Habit also was white, with white Sandals, vainly puffed with the imaginary Honour of his divine Rank, was toss'd headlong out of Doors by the whole Assembly.

N O T E S.

contrived and brought into Use by *Claudius Pulcher*, as we learn from *Festus*; his Words are: *Claudiana tonitrua appellabantur, quia Claudius Pulcer instituit, ut ludis post scenam conjectus lapidum ita fieret, ut veri tonitruum similitudinem imitaretur. Nam antea leves admodum et parvi sonitus fiebant, cum clavi et lapides in labrum aeneum conjicerentur.*

24. *More translatitio.* That is, says *Ritterbusius*, *More solenni valgari, nempe tunc cum dignus vindice nodus incidisset. Juris-consulti translatitie aliquid fieri dicunt, quod*

non sit serio, sed perfundorie, et dictis causa potius ut alias loquuntur. Ut translatitie defungi munere accusandi, id est, prævaricari.

30. *Equestrer ordo.* The Seats for the Knights were assign'd immediately behind those of the Senators.

32. *In Pulpito.* The Pulpitum stood in the Proscenium, or Space of Ground just before the Scene. Into this the Actors came from behind the Scenes to perform.

35. *Omnibus cuneis.* So the Seats were call'd in which the People sat.

FABLE VIII. *The Emblem of Opportunity.*

A Bald Man, with nimble Speed driving unhurt along the Edge of a Razor, his Forehead covered with Hair, but the rest of his Body all naked, whom if you catch in Time you may hold fast, but once escaped, not even Jupiter himself can regain him; is a proper Emblem to teach us, that the proper Season for Action is but short.

The Ancients feigned this Representation of Time, to warn us against hindering the Execution of our Resolves by sluggish Delays.

N O T E S.

1. *Pendens in novacula.* That is, *tam le-* | *viter infissus, ut vix attingat.*

F. A. B.

F A B. IX.
TAURUS et VITULUS.

O R D O.

*Taurus labens cornibus
in angusto aditu, quem
vix posset intrare ad præ-
fopis, vitulus intrabat
qui puer plecteret se.
Taurus inquit, tace, ne-
cui horum ceterorum tu es ratus.*

Ille qui emendat doctorem, patet hoc dici sibi.

ANGUSTO in aditu taurus luctans cornibus,
Quum vix intrare posset ad præfopis,
Monstrabat vitulus, quo se pacto plecteret.
Tace, inquit, ante hoc novi, quam tu natus es.
Qui doctorem emendat, sibi dici putet, 5

Ille qui emendat doctorem, patet hoc dici sibi.

N O T E S.

1. *Taurus labens.* The Construction requires that it should be *Taurus luctanti.* But Phædrus often prefers the other Manner, and we meet with a great many Instances of it

F A B. X.
VENATOR et CANIS.

O R D O.

*Quem cœris fœris ad-
versus omnes veloces feras
semper scissis fatis domino,
cœpit languere annis in-
gravantibus. Objectus a-
languendo pœnas hispidi su-
is, adripuit aures, sed
dilexit predam cariosis
dentibus. Tum venator
hic dolens, objurgabat ca-
nis. Cui securus contra la-
trare, animos non deficit
te, sed vires meæ. Lan-
gues quod fœris, jam dam-
nos quod non fœris quod fuimus.*

Postea, vides pulchre car scripferim boc.

ADVERSUS omnes fortis velocias feras
Canis quum domino semper fecisset satis,
Languere cœpit annis inggravantibus.
Aliquando objectus hispidi pugnæ suis
Adripuit aurem: sed cariosis dentibus
Prædam demisit. Hic tum venator dolens,
Canem objurgabat. Cui latrans contra senex:
Non te destituit animus, sed vires meæ.
Quod fuimus laudas, jam damnas, quod non fu-
imus.

Hoc cur, Philete, scripferim; pulcre vides.

N O T E S.

3. *Languere cœpit.* That is, *deficere, debilitari;* for in this Sense it is used by Cicer. *Quemque languet juvenus, nec perinde aitque debet in laudis et gloriae cupiditate confortari.* And again. *Quemque languet et vita, et mibimet displicerem, nisi, &c.*

9. *Jam damnos.* That is, as I have ranged it in the *Ordo*, *Damnos quid jam tuus fœris, viz. quod fœris.* You are unreasonably displeased because I have not the same Strength and Vigour in my Old Age, as when I was young.

10. *Hoc car scripferim.* This Fable, no

doubt, respects the Poet himself, who was now beginning to feel the Weight of Years. The particular Circumstances of the Story we are ignorant of, and therefore cannot determine any thing certain about it. There is only Room to think, that his Enemies, whom he often complains of, began to censure his later Writings, a: far short of what he had done before. Some pretend, that there is a Verse or two wanting in this Fable, but by Mistake, for it is usual with him to conclude in this Manner. Thus B. III. F. I.

Huc

FABLE IX.

The BULL and the STEER.

A Bull entangled by his Horns in a narrow Passage, finding it hard to extricate himself and get to the Manger, a Steer pretended to tell him how he must bend himself to get loose. Hush, answer'd the Bull, I knew all this e'er you was born.

Let him who pretends to instruct a Man wiser than himself, apply this Fable to his own Case.

N O T E S:

it in the Clasicks. So *Florus* 14. *Crates* | *rat.* *Cortius*, upon *Salust de bello Jugurthi-*
ille, Diogenis sectator, qui ut lar familiaris | *no*, adduces a great many more such Ex-
cultus est, nulla domus si numquam clausa e- | *amples.*

FABLE X.

The HUNTSMAN and the DOG.

A Dog who had always shown a great deal of Mettle against the swiftest and fiercest wild Beasts, and in every Thing answer'd fully the Expectations of his Master, began to grow feeble through the Weight of encreasing Years. Being one Day urged to the Combat with a bristly Boar, he seized him by the Ear, but as his Teeth were rotten, could not retain his Hold. The Huntsman out of Patience, upbraided him severely; but the old trusty Cur snarling reply'd. " Not my Courage, but my Strength fails at this Time: You commend me for what I have been, and upbraid me that I am not still the same.

You easily perceive, Philetus, what I mean by this short Story.

N O T E S.

Huc quo pertinet, dicet qui me neverit.
And again in the 12th Fable of the same Book,

Hoc illis narrō, qui me non intelligunt.
We see from these, that in what relates to himself, he always chuses to speak sparingly; so that his doing so here, can be no Proof that the Fable is incomplete. But however his Enemies may have charged him with a Declension of Genius, and though his Modesty leads him here to acknowledge

as much himself, there is but little Evidence of it in his Writings.

Thus have we finished our Remarks upon the Fables of *Phædrus*; a Book of all others the fittest to be put into the Hands of Youth; not only because of the inimitable Elegance and Politeness of Stile, but that it abounds in Lessons of Morality, insensibly instills the most wholesome Precepts, and gives the Mind an early Tincture of Virtue.

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